



Biographia Ecclesiastica:

OR, THE

LIVES

Of the Most

Eminent Fathers

OF THE

Christian Church,

Who flourish'd in the FIRST FOUR CENTURIES, and part of the FIFTH.

Adorn'd with all their Eppidias.

With a DISCOURSE concerning

The State of RELIGION

During those Ages.

In Two VOLUMES.

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PREFACE.

HE Romans were wont to keep in their Houses the Pictures of their worthy Progenitors, to Sublimate their Minds, and excite 'em to an imitation of those illustrious Patterns they had fet before 'em. 'Tis a generally receiv'd Observation, that Virtuous Examples have a peculiar Efficacy above Precepts to promote good Morals; fince tho the latter give us the most persect Idea of Virtue, the former vield us the most distinct and particular Views, not only of the Excellency, but of the Possibility of the same. Besides, good Examples are a kind of living Rules. that teach Men without trouble, and shew 'em their Faults without reproof and upbraiding; and have a mighty influence to attract others to an Imitation of 'em. This Confideration renders the Study of History one of the most profitable as well as pleasant and delightful Exercises of our Minds; Minds; it being, as Cicero de Oratore elegantly describes it, the Witness of Time, the Light of Truth, the Life of Memory, the Mistress of Life, and the Revealer of Antiquity. 'Tis this that discovers to us the Desormity and fatal Issue of bad Examples, that we may be awaken'd to avoid 'em; and the Beauty and desirable End of good ones, that we may be excited to imitate 'em. And of the serveral kinds of History, that branch of it which is stil'd Biography, and consists in transmitting the Lives of worthy Persons to Posterity, has a peculiar tendency to

this purpose.

It must be confes'd, and will be readily own'd by Christians, that there are no Performances of this kind in any meafure to be compar'd with the Hiffory of the Bible; either for Antiquity, seeing we have therein the most memorable Passages of the Patriarchs both before and after the Flood, as also of the holy Prophets, transmitted to us; or for Excellency, feeing that contains not only the Remarkables of the holy Apostles, but also the admirable Life and Actions of the Son of God himself cloth'd with our Nature. But next to this, we have just reason to esteem an Historical Account of the most observable Transactions of those eminent Fathers, who in the Christian Church succeeded

ceeded the Apostles, so far as any certain Memoirs concerning 'em can be arriv'd at. These shew us to how excellent a pitch the Human Nature, even in a mortal State, may be advanc'd under the Conduct of that Grace which is attainable by all Christians. These afford us illustrious Examples of unaffected Piety, and Zeal for the plain indisputable Truths of the Gospel; of eminent Humility and Lowliness of Mind in exalted Stations, and in the possession of the largest Gifts and Endowments; of Meekness under Affronts and Indignities; of Self-denial and Temperance in Prosperity; and of Patience in Adversity. These furnish us with Instances of those triumphant Joys and Delights which the believing views, and stedfast hope of Celestial Glory, can inspire into the Mind, while the Body is expos'd to the most afflictive Torments and Miseries. It must indeed be allow'd that those antient Fathers, especially such as were furthest remov'd from the first and most pure Age, were not without their Imperfections and Blemishes; but notwithstanding this they are, generally speaking, most worthy of our Imitation, provided we take the Apostle's Caution, to be Followers of them only so far as they were Followers of Christ.

The general Persuasion and Experience of the usefulness of such Writings has occasion'd many to labour therein to excellent purpose; and had I thought the knowledg of Ecclesiastical History the Concern of none but Men of Letters and much Leisure, the present Work had never seen the Light. But seeing so compendious and faithful a Collection as this is, may yield no small Advantage as well as Delight to such as can't easily obtain, nor find time to read larger Volumes, I can't but flatter my self with the hope of its receiving a welcome Entertainment.

I han't undertaken the Lives either of Christ or his Apostles, tho by far the most worthy of our Imitation, because these are already so well and in the like compendious way perform'd by the Learned Du Pin, and from him translated into our Native Tongue; and for the same reason I have also omitted that of St. Barnabas, as being done by the same Hand, which else would naturally have requir'd a place in this Work. So that this Book together with his, may be accounted a compleat Ecclesiastical History, from the Birth of our Saviour to the beginning of the fifth Century.

The principal and most valuable Materials of his Undertaking are deriv'd

from

from the Evangelical Writings; but mine are for the most part extracted from Eusebius, Socrates and other Ecclesiastical Historians of the first Ages, who diligently collected what Memoirs were handed down to their own times. These being but few in comparison of what the following Ages afford, when Christianity was become the Religion of the Empire, the Reader need not wonder that the account of the Lives of those Fathers that preceded Constantine is much shorter than of those which follow. The Writings of the Fathers themselves have also been greatly helpful in transmitting their own History, and especially those of St. Athanasius, who has with great Diligence and Accuracy not only related the chief Passages of his own Life, but also the most important Affairs of the Church in his time. I likewise acknowledg my self to have receiv'd great Affistance in this Work from Modern Authors, particularly from the Centuriators of Magdeburg, from Dupin's Bibliotheca Patrum, and from the ingenious Mr. Eachard's Roman and Ecclefiaftical Histories. But I am most of all indebted to the Elaborate Writings of the Reverend Dr. Cave, viz. his Historia Literaria in Latin, as also his Lives of the Primitive Fa-A 4

Fathers, and his Primitive Christianity in

our own Language.

I have forborn to fill the Margins with Names of Authors, as being aware that those who are vers'd in the Antient Monuments of the Church. know how to judg of the Faithfulness of these Collections without such Quotations; and as for others, they wou'd, as I conceive, be of little or no use to them. I have rather chosen, as more generally useful, to give, instead of these, a brief Marginal Note of the chief Argument of each Paragraph, and all along to shew the particular Years after our Lord's Nativity wherein the feveral Transactions fell out, according to the best Chronological Accounts I have been able to arrive at. However, when any thing is related that feems more peculiarly to require it, I have in the body of the Page mention'd the Authors on whose Authority 'tis grounded, and have been more particular in making References in the Discourse concerning the State of Religion in the first Ages, where I thought them most needful.

I have not the Vanity to pretend that I have furnish'd my Readers with a History of the Primitive Church every way perfect; which indeed feems a Work scarce possible in it felf, considering the

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shortness and Obscurity of the Records of those Times: but this I may venture to affirm, that there are few material Passages within my Limits which are not to be met with in some or other of the following Lives, or else in the ensuing Discourse. I have been particularly careful to note the time when each of the ten remarkable Persecutions, by the Heathen Emperors, began, and to offer some Instances of the great Violence therein exercis'd on the Christian Martyrs. have also endeavour'd, on all proper occasions, to give the Reader an Idea of the feveral Herefies that oppos'd the Christian Faith, and to inform him when they fprung up, who were the Authors, and who the principal Oppofers of 'em. But as none caus'd fo much trouble in the Church as that of the Arians, I have been most large and distinct in giving an account of the Rife and Progress of that Heresy in the 4th Century, notwithstanding the two Oecumenical Councils of Nice and Constantinople against it, infomuch that some have not unfitly stil'd this Seculum Arianum, the Age of the Arians. Arianism, as Nazianzen expresses it in his 23d Oration, tho it began as a small spark at Alexandria, yet like Wild-fire it speedily overspread the World; and tho it was stopt for a short time

time by the Decisions of the Nicene Council, yet in the next Reign it broke out again, as a Wound that had been slightly cur'd—. Priests, as he goes on, were arm'd against Priests, and one part of the People furiously assaulted another; and Laws were made against the Orthodox, under the Countenance of the Imperial Authority: and who can represent the tragical State of Affairs in the Church at that time? I'll add no more, but conclude with a hearty wish that those who peruse the following Work, may reap all the Advantage and Pleasure in reading which was sincerely aim'd at in writing it.

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THE

LIFE

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St. STEPHEN

The Protomartyr.

HE Delign of Christianity being to reform the World, and eradicate Vice and Idolatry, met with violent Oppofition from all corrupt Interests confoiring against it, whence this Sect was every Christiania where spoken against. The Gentiles slighted it for ty why opits Novelty, and could not endure their Philoso pos'd. phy should be control'd by a plain Doctrine without accurate Schemes, Sublime Speculations, or Eloquence. The Jews, perplex'd to see their Expectations frustrated by the appearance of a Messah under mean Circumstances, who, instead of rescuing them from the Roman Yoke, threatned their Country with final Ruin for their Infidelity, reproach'd his Person, slighted his Doctrine, traduc'd his Miracles, and at length violently took away his Life. And even that not fatisfying their Revenge, they quickly let the World fee that his Disciples must expect no better Treatment than their Master, and within a few months renew'd their Malice in the Martyrdom of St. Stephen :

The Narrative of whose Life and Death we are

about to give you.

St. Stephen's Parentage unknown.

The Divine History relates no Particulars of the Country or Kindred of this Holy Man. He was certainly a Jew, but whether born of Hebrew Parents or Proselytes, whether at Jerusalem, or essewhere, is uncertain. Yet this is certain, that he was a Man of great Zeal and Piety, endow'd with extraordinary Measures of the Divine Spirit, and peculiarly qualified for that eminent Station, to which he was advanc'd on the following Occafion.

To: Charity of the Primitive Charch.

The Church in its Pristine State was Illustrious, as for other Virtues, so especially for Charity: They liv'd and lov'd as Brethren, were of one Heart and Soul, and continued together with one accord. None could want, for they had all things common, being all supply'd from one Publick Stock, which the Apostles themselves distributed as every one's Case requir'd, till the Churches Increase hinder'd them therein, by which means a due Equality and Proportion was not observ'd. This caus'd some Heats in that first and purest Church (Heaven only enjoying perfect Tranquillity) the Grecians murmuring against the Hebrews, because their Widows were neglected in the daily Ministration.

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. Hellenists,

These Grecians, or Hellenists, opposed to the Hebrews, are generally thought to be the dispersed among the Gentiles, that is, Fews born and bred in Greece, or Heathen Countries, who spake the Greek Language, but greatly mixt with Hebraisms, and used no other Bible but the Greek Vertion of the Seventy. But some Learned Men more probably think they were Greek or Gentile Proselytes, now converted to Christianity; but not of Hebrew Race, which perhaps might occasion their Widows to have less care taken of them than those of the Native Jews, to whom for the most part that Ministration was entrusted.

The Apostles well knowing the conduciveness of Order and Unity to the Designs of Religion, immediately

mediately conven'd the Church, and advis'd 'em to chuse some other Persons duly qualify'd to dispose of the common Treasure, and take care of the Poor, that so they might give themselves continually to Prayer, and to the Ministry of the Word, attending the Care of Souls without interruption.

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Hence Deacons in the Christian Church had Original of their Original, being primarily ordain'd to ferve Deacons. Tables, or take charge of the Church's Treasure: Which yet was not the whole of their Office, as appears by the Qualifications requir'd in them, but they were also to attend at the Lord's Table. Thus Justin Martyr informs us it was in his time, Work that when the President of the Assembly had consecrated the Eucharist, the Deacons distributed the Bread and Wine to all present. Yea, they were sometimes allow'd to preach and baptize, as did Philip one of this Number, especially when they had the Warrant of the Bishop to authorize them.

For the right management of this Function, the Apostles prescrib'd the Number as well as Qualifications of these Officers, specifying Seven, Why Seprobably for no other reason, but because they ven? thought these sufficient, without designing any peculiar Mystery, which some would fain extract The People were extremely pleas'd with this Determination, which had this happy effect, that the Christian Religion prevail'd, Converts flock'd in, yea many of the Priests and Levites, tho of all others most zealous for the Jewish in opposition to the Christian Doctrine.

All these Deacons, according to Epiphanius, were chosen out of the Seventy Disciples, of whom St. Stephen being chief, is often by the Antients itil'd an Arch-Deacon. As he is first in the Ca- st. Stetalogue, so he is particularly characteriz'd, a Man phen's full of Faith and of the Holy Ghost. He was endow'd Eminency's with divers Miraculous Gifts, of exquisite skill in all parts of Christianity, and sitted with great Eloquence to publish, and Courage to defend it; confirming also his Doctrine by many undoubted Mira-B 2

Miracles. But Truth, Innocency, and having a better Cause, being the usual Occasions of bad mens Hatred, the Jews were foon awaken'd, by the Zeal and Success of his Ministry, to contra-

dict and oppose him.

In Ferusalem, as the Fews tell us, there were no less than 480 Synagogues for Prayer and expounding the Law; appertaining to which were Schools or Colleges for the Instruction of Pupils; many whereof were built at the expence of those Fews who liv'd in Foreign Parts, and therefore call'd by their Names. Five of these combin'd together to fend some of their Society to encounter St. Ste-A shameful Inequality! they thought sure to run him down by a crowd of Affailants, whom they could not vanquish by dint of Argument. In the Front appear'd some of the Synagogue of the Libertines Libertines, denoting such as had been captivated by the Romans, but were now manumitted or fet at liberty. Many fuch Libertine Jews returning from Rome, erected this Synagogue for themselves, and the use of their Countrymen, who from Rome resorted thither, and therefore 'twas denominated from them. Such doubtless St. Luke means when, among the feveral Nations in Jerusalem at the Feast of Pentecost, he mentions Strangers of Rome, and they both Jews and Profelytes. The next Antagonists were of the Synagogue of the Cyrenians; that is, Jews inhabiting Cyrene a noted City of The third were of the Synagogue of the Alexandrians. The fourth they of Cicilia, a known Province of the Lesser Asia; the Metropolis of which was Tarfus, the Birth-place of St. Paul, who doubtless bore a principal Part among

> Afia the Less near Ephesus. These Parties of different Countries, all well acquainted with the Subtilties of their Religion, tose up at once to dispute with St. Stephen: What were the Particulars of the Disputation appears

> these Assailants, being afterwards so active in St.

Stephen's Death. The last were those of the Sy-

nagogue of Afia, properly so call'd, being part of

His Oppofers.

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not, but we may imagine them to accost him after this manner. Let's know, young Man, what leads How they you thus rashly to reproach the Divine Majesty, and accosted with fallacious Stories, and pretended Miracles, to him. amuse the People to their ruin? The stress of the Controversy lies here, Whether it be possible that he should be God who was the Son of a Carpenter, born in a Stable, and laid in a Manger, liable to Hunger and Thirst, and all other Human Infirmities? Who was forced to fly from Herod's Rage, and when taken could not escape, when bound and buffeted could not avenge himself, nor when hang'd on the Cross save himself from so cursed and shameful a Death? Would you have us conceit him above the Skies, whom we know to be under the Earth? Is it imaginable the most High would indure such Indignities, and not consume them with an ireful Breath, who should have dar'd to affault his Sacred Person? Forbear then these bold Attempts, or else prepare your self for the like Fate.

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To which Harangue we conceive St. Stephen re- St. Steply'd to this purpose: Where, Sirs, lies the Ab- phen's Resurdity of all this? Don't your own Moses expressy ply.

speak of this Great Prophet? And have not the following Prophets long since predicted he should be conceived in the Womb of a Virgin, be born at Bethlehem, and fly into Egypt? That he should bear our Griefs, and carry our Sorrows? That his Enemies should pierce his Hands and Feet, and hang him on a Tree? That he should be buried, rife again, and ascend into Heaven? Either therefore name some other in whom all these Prophecies were fulfilled, or else acknowledg the Authority of our Saviour, whom you indeed ignorantly took for a mere Man: for had you known him, you would not have crucisfied the Lord of Glory. But alas, you denied the Holy and Just One, and put to death the Prince of Life.

Which Reply he made with that Vigour, and Zeal, and majestick Elocution, that his Adversaties were not able to resist the Wisdom and Spirit by which he spake. Who, asham'd and perplex'd to

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The bafeness of his Enemies.

be so openly baffled by one single Opponent, refolv'd now to attempt, by base Arts and Perjury, what they could not effect by fair and forcible Reasonings; and therefore tamper with Men of profligate Consciences, who were soon brought to fwear whatever their Tutors would suggest to them.

And now all things being ready, Appeal is made to the Magistrates: The Court is summon'd; the pretended Criminal is hal'd to the Bar; the Indictment given in; the Evidence pro-They suborn'd Witnesses, who said, We have heard him speak Blasphemy against Moses and against God-against this Holy Place and the Law, saying, That Jesus of Nazareth shall destroy

Accusation of him.

this Place, and shall change the Customs that Moses deliver'd. Which we may imagine them thus Their false aggravating. He bath presum'd to speak against our justly venerated Legislator: To blaspheme that Moses who miraculously releas'd our Progenitors from Bondage; who turning the Waters into Walls, overwhelm'd the Egyptian Armies in the Sea: who turn'd Darkness into Light by a fiery Pillar: who Supply'dour Fathers with Bread from Heaven, and with Water from the flinty Rock. Yea, he hath blasphem'd God himself, and set up a dead Man for an Anti-God to the Maker of the World. He has impudently reproach'd his Temple, where the Divine Oracles are expounded, and where himself peculiarly resides. He blushes not to pronounce his Lawsbut Shadows, and the antient Rites but mere Types and Figures. He makes the Galilean greater than Moses, and sets the Son of Mary above our Lawgiver, and threatens us with his dead Mafter. This young Man, not considering with what Wisdom this Sacred Place was contrived, nor at what Expence of Treasure and Time it was built, dotingly prates, that Jesus of Nazareth must destroy it, and change the Customs which Moses deliver'd as. Our most Holy Sabbaths must be turn'd out of doors! Our Sacrifices be no longer accepted with God, and all our Divine Ceremonies thrown aside! as if

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we were Strangers to this Nazarene's End, who, for-Sooth, must be our Judg! Silly Impostor! to scare us with a Judg, who is himself a Prisoner in the Grave.

This then is a Breviate of the Charge, that he should threaten the Destruction of the Temple, and the Abolition of the Legal Ceremonies, and irreligiously affert that Jesus of Nazareth should nullify that Religion which Moses, yea God himself had establish'd. For the Rites of which the Jews vene-Jews had an excessive Veneration, little consider- ration of ing how foon they would be taken away, and the their Tem-Temple it felf level'd to the Ground; which was ple and accomplish'd within a few Years by the Roman Rites. Army under the Conduct of Titus Vespasian. By Destruction these the Temple was totally burnt, and could ne- of the Temver afterward be repair'd; fo fix'd and irrevocable ple. was the Sentence by which it was doom'd to ruin. Infomuch that when Julian the Emperor, in spite to the Christians, not only permitted, but commanded and incourag'd the Jews to rebuild the Temple (hoping thereby to prove our Saviour a false Prophet) no fooner had they begun to lay the Foundation, but a terrible Earthquake shatter'd it, Vain atkill'd the Undertakers, and tumbled down all the tempts to Buildings about it. And the Attempt being re- rebuild it. newed on the following day, great Balls of Fire fuddenly breaking forth, confum'd all that were near, and fo conftrain'd them to give over. A wonderful Instance of God's Displeasure against a Place he had devoted to final Destruction! which yet is not only related by Christian Writers, but the Substance of it attested by Marcellinus a Heathen Historian.

That St. Stephen's Adverfarys might proceed against him with a greater shadow of Justice, they give him liberty to plead for himself, the goodness of whose Cause sufficiently appear'd in the extraordinary ferenity and chearfulness of his Countenance. Whereupon the High-Priest having ask'd him, whether guilty or not? He made his Defence to this purpose.

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The Life of St. Stephen.

St. Stephen's Defence.

That, whatever Opinion they had of the Splen-dor of the Temple, and its Services, as if they were indispensably necessary, and that it was Blasphemy to imagine God might be acceptably serv'd without them, they might foon be convinced of the contrary, by looking back to the Original of their Nation, and considering that God chose Abraham to be the Father and Founder of it, not when he inhabited Jerusa. lem and worship'd in the Temple, but while he remain'd among the Idolatrous Heathen. Then God call'd him into an intimate acquaintance with himself. wherein he continu'd many Years without any of those External Rites and Ceremonies. And God afterward entring into a more peculiar Covenant with him, requir'd no other Ceremony than Circumcision. And without any other fixed Rite, the succeeding Patriarchs serv'd God throughout several Ages, till the Time of Moses. Him indeed God commanded to erect a Tabernacle for a Place of publick Worship. which yet was to be only transfient and temporary, and in some Years to give place to the standing Temple by Solomon: Which yet was not design'd to be of perpetual duration, God declaring, that the Heaven was his Throne, and the Earth his Footstool, signifying he could not be confin'd within a material Temple, nor would be tied to any particular Mode of Worship. Besides, he put them in mind. that their own Law-giver Moses had plainly foretold a Change, often inculcating this Lesson to their Ancestors, A Prophet shall the Lord your God raise up unto you of your Brethren like unto me, him shall ye hear. Intimating that God would send among them a mighty Prophet, who should like Moses introduce new Rites, and set up more excellent Institutions, to whom they should yield most diligent Attention and ready Obedience.

Then he concludes his Speech, by declaring them like their Ancestors, a stiff-neck'd and obstinate Generation, circumcis'd in Body, but not in Heart, and always resisting the Holy Ghost; and that as their Fathers had persecuted and stain the Prophets who foretold the coming of the Messiah, so they

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heir unhappy Posterity had actually betray'd and murder'd his Person, without regard to their own Law, given them by the Ministry of Angels.

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By this time the Consciences of his guilty Au- St. Scelitors were so stung by the too near Approach of phen's Vihese ungrateful Truths, that they fum'd and fret- sion. ed, and express'd all Symptoms of Indignation. But he not heeding what was done below, had is Eyes and Heart fix'd on a nobler Object; lookng up, he saw the Heavens opened, and observed ome refulgent Appearances of the Divine Majesty. and the Holy Jejus in our glorified Nature, not ming (as usually describ'd) but (as prepar'd to protect and reward his suffering Servant) flanding at the Right Hand of God.

With this Vision the good Man was inexpres The Effect ibly ravish'd, his Soul was inspir'd with new of it on Courage, and Longing to arrive at that bleffed himself. Place; his Heart overflowed with Joy, and he fould not forbear fignifying his Happiness, without regard to the ill use his Enemies would make of it: Behold, says he, I see the Heavens open'd, and

he Son of Man standing on the Right Hand of God. But the Heavenly Vision on the contrary more On his E. enrag'd the Jews, who now taking it for granted, nemies. that he had prov'd himself a Blasphemer, resolv'd on his Death without any further Process. And fuch is the Fury of a blind Zeal, they produce no Warrant from the Roman Governor, which aone could impower them to put any one to Death; pay, they stay'd not for the judicial Sentence of the Sanhedrim, but like Zealots (wont to execute Vengeance without ordinary Forms of Justice) fopping their Ears against his suppos'd Blasphemies, or expected Cries for Mercy, they with great Clamor rush'd upon him, and furiously hal'd him out of the City, and there with a Tempest of Stones satiated their Rage against him. Witnesses laid their Hands first upon him (according to the Law and Custom in the Case of Blasphemy) and to be the more active therein, strip'd of their outer Garments, and laid them at the Feet

Feet of a zealous Youth call'd Sanl, who as he

himself afterward with great Sorrow acknowledg'd,

was in a particular manner consenting to his Death.

Thus prepar'd, they began the Tragedy, and

were foon follow'd by the furious Multitude,

In the mean time the Holy Martyr was upon his Knees, fending up Prayers for them faster than they could rain down Stones upon him, that God would not charge this Guilt upon them; and so having piously recommended his Soul to his Saviour, he as the Divine Writer elegantly expresses it, fell ascep: Death being to a good Man as a soft and easy Pillow, on which he willingly rests after the Toils of this wearisom Life.

Thus St. Stephen had the Honour to be the first Martyr of the Christian Church, obtaining a Reward truly an-

His Chasalter.

St. Ste-

Martyr-

phen's

dom.

swerable to his Name [separos] a CROWN. He was one in whom the Beauties of a Divine Life were very conspicuous, A Man full of Faith and of the Holy Ghost; of eminent Zeal for God and Religion, his Courage invincible against the Frowns and Threats of his Adversaries; his Spirits did not fink tho he stood alone, and had neither Kinsman nor Friend to comfort him. In all his Tortures a Lamb-like Meekness and Innocency appear'd in him; his charitable Mind forgave the greatest Injuries, and like his Master, he pray'd for the Pardon of those who were imbruing their Hands in his Blood: Nor was Heaven deaf to his Petition, as appear'd by the speedy and

The Time.

fuffer'd (some supposing it 3 Years, others no less than 7 after Christ's Passion;) but Bp Pearson upon most probable grounds places it in the Year 34: And, if I may be allow'd to add my own Conjecture, he died at the time of the Paffover, about eleven Months after our Saviour's Ascension, and, as is generally suppos'd, while he himself was young.

And Place of his

Death.

He was martyr'd without the Walls of Jerusalem, near the Gate on the North side, call'd formerly,

wonderful Conversion of St. Paul, Chronologers are not agreed in what Year he

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rmerly, as some say, the Gate of Ephraim, but ferwards St. Stephen's Gate; where some unertake to show the very Place where St. Paul when he kept the Clothes of his Murderers. Wherever the Place was, the Empress Eudocia Wife of Theodosius, erected over it a beautiful thurch to the Honour of St. Stephen, wherein he her felf was afterward buried. The great tone whereon he stood when he suffer'd Martyrlom, is faid to be long preserv'd in a Church uilt on Mount Sion, to the Honour of the Apotles; yea, that one of those wherewith he was ill'd was preserv'd by some Christian, and aftervard carried into Italy, and choicely laid up at Ancona, where a Church was built to this Mar-

yr's Memory.

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The fall of this pious and good Man made a leep Wound in the Church, and was suitably reented. Devout Men (probably Proselytes) car- His Buried Stephen to his Burial, and made great Lamen-rial, and ation over him. One of the Antients tells us, Mourning (pretending a Vision to prove it) that the Funeral for him. Rites were solemniz'd, not only by the Allowance, out also with the Assistance of Gamaliel the Preident of the Sanhedrim (who many suppose became a Christian) and that the Body was by his Order, and at his Charge convey'd to a Place, call'd the Village of Gamaliel, and there buried in his own Monument, causing also a solemn Mourning to be there kept for him 70 Days. But however his Body was dispos'd of, it rested quietly till, as Sozomen and others relate, it was found in the His Body Reign of Honorius, together with the Bones of found. the Prophet Zachary, and carried in great Triumph to the Church that stood upon Mount Sion, the Place where he had perform'd the Office of a Deacon. His Remains were afterwards remov'd, as some tell us, to Constantinople by a certain Lady called Juliana, who thro Mistake carried them thither initead of those of her deceased Husband Alexander a Senator, who had been buried in the same Place. They also mention several strange Circumftances.

stances relating thereto, which I doubt the Reader would hardly have Faith enough to believe, should I give a particular Account of them. The Roman Martyrology says, but without Proof, that the Remains of this Martyr were in the time of Pope Pelagius carried thence to Rome, and there

lodg'd in the Sepulchre of St. Lawrence.

Superstitious Reports.

I insist not upon the Miracles reported by Gregory Bishop of Tours, and others after him, to have been done by this Martyr's Remains; Superstition having been the peculiar Genius and Humour of those middle Ages of the Church, where by the Christian World was miserably overrun with an excessive Veneration for the Reliques of departed Saints. Yet I'll venture to tell the Reader one Story, which is folemnly averr'd by Baronius, that St. Gaudiofus an African Bishop flying from the Vandalic Persecution, brought with him a Bottle of St. Stephen's Blood to Naples, where it was fam'd especially for one miraculous Effect, that being fet upon the Altar at the time of Mass, it was wont every 3d of August (the Day whereon St. Stephen's Body was first discovered) to melt and bubble, as if but newly shed, But the Miracle of this Miracle was, that when Pope Gregory the 13th reformed the Roman Account, and made it differ no less than 10 Days from the former, the Blood in the Vial ceas'd to bubble on the 3d of August, according to the old Computation, and instead thereof bubbled upon the same Day, according to the new Reformation. A mighty Justification (as Baronius remarks) of the Divine Authority of the Gregorian Kalendar, and of the Popes Constitutions! But sure it was ill done to fet the Kalendars at odds, fince both had been alike justified by the Miracle. But 'tis not hard to imagine how eafily the World might be amus'd with fuch Tricks, especially in those Ages.

Somewhat more Credit perhaps may be due to divers strange Relations of this kind, given in the more early Ages of the Church, by Lucian and Photius, and especially by St. Augustine, who

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cems to have been usually inquisitive about Maters of Fact. This Father relates several miracuous Gures wrought by the Remains of St. Stephen thippo his own City, which therefore may possibly induce the judicious Reader to think it not anreasonable to suppose, that God might suffer strange and miraculous Effects to be produced in a Place where Multitudes yet persisted in their Insidelity, and made this a great Objection against the Christian Faith, that whatever Miracles were pretended to be wrought heretofore, yet now they were ceased, tho still necessary to perswade the World to the Belief of Christianity.

But whatever may be thought of those times, in vain does the Church of Rome pretend still to the same Power: The seigned Miracles of that Church being generally trisling and ludicrous, the manner of their Operation obscure and ambiguous, the Occasions of them light and frivolous; and after all, the Facts themselves for the most part salse, and the Reports so extravagant, that a Man must himself be a Miracle if he believes them. To conclude, in all the Stories related by St. Augustine we find no Instance of praying to the Martyr, or that they sought Cure by his Merits or Intercession, but God was the only and immediate Object of their Addresses and Prayers.

The End of St. Stephen's Life.

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St. P H I L I P,

The Deacon and Evangelist.

St. Philip's Birthplace.

His Office and Reputation. T. PHILIP the Deacon, whom several of the Antients as well as Moderns, very militakingly consound with the Apostle of the same Name, was born at Casarea, an eminent Port-Town in the Province of Samaria, between Joppa and Ptolemais. He was one of the seventy Disciples, and Collegue with St. Stephen in the Deaconship, which shews him to be a Person of great Reputation in the Church, and endowed with miraculous Gifts, Full of Wisdom and of the Holy Ghost, Qualifications required of all chosen into that Office. In this Station be continued at Jerusalem some Months, after which the Dispersion of the Church constrained him to quit the same.

The Jews were now resolv'd on the Extirpation of the whole Church, the Blood of the Proto-Marry lately sacrific'd not satisfying their Revenge And the principal Agent in this Persecution was Saul, whose siery Genius and passionate Concern for the Jewish Traditions made him pursue this Design with the Rage of a Zealot, and the Fury of a Madman: Being commissioned by the Sanhedrim, he immediately broke into Houses, seizing all he suspected to be the Disciples of the crucified Jesus whom without regard to Age or Sex he beat and hal'd to Prison, blaspheming and breathing out nothing but Threatnings and Blood. By this mean

Saul's Vio-

he Church was scattered into several Countries, he Apostles only privately remaining at Jerualem.

But what the Enemies of Christianity design'd The Chrisor its Ruin prov'd an effectual means to propa-tians being ate it, the dispers'd Christians every where pub. scatter'd, thing the glad Tidings of the Gospel, and mak-propagate ng known the Doctrine of Salvation. One of Christianihis scatter'd Number was our Evangelist, so call'd 19. ot from his Writing, but Preaching the Gospel; which he began at Samaria the Metropolis of the Samarirovince call'd by the same Name, which City samari-ad been lately re-edified by Herod the Great, tans what? nd in Honour of Augustus call'd Sebaste, in

In Honour of Augustus cast a Sevaste, in straight straigh hity between the Jews and them. This occasion'd with the the Woman of Samaria to admire that our Lord Jews.

of all eing a Jew, should ask Drink of her — because John 4. he Jews had no Dealing with the Samaritans. The Jews despis'd them as Heathens, curs'd them, vould not permit them to become Proselytes. offer'd no Israelite to eat with them, or say Amen otheir Bleffing; and alledg'd it as the greatest Reproach against our Saviour, that he was a amaritan, and had a Devil. But God regards of the Prejudices of Men; and therefore tho at ist Christ charg'd his Disciples not to enter into my City of the Samaritans, yet now, by his Death ury of laving broken down the Partition-wall, he came nd preached Peace as well to those that were far f, as those that were nigh. To these therefore Philip Philip readily publish'd the Gospel, evidencing the preaches to Iruth of it, to the Senses of the Meanest, by them with reat and uncontrollable Miracles.

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The Success was answerable; the Christia Doctrine being generally embrac'd in this City where dwelt one Simon, born at Gitton a neigh bouring Town, who by Magical Arts had strange ly twifted himself into the Veneration of the Po ple, who were so aftonished at his Diabolical So phistries, that they really thought him the Su preme Divinity, he having perhaps given out him felf to be the Son of God, who was to visit the Jun as the Meffiah; as afterwards among the Gentile he stil'd himself the Holy Ghoft. But St. Philip Arrival, and more undoubted Miracles, quickle turn'd the Scale; to whom the People now, in by St. Phi- fible of their Error, universally flock'd, became

lip.

his Converts, and were by Baptism initiated into the Christian Faith: Yea the Sorcerer himsel being amaz'd at St. Philip's mighty Works, pro fess'd to be his Proselyte, and was baptiz'd b him; being either really convinc'd, or for for base Design pretending himself to be so: which vile Craft, as Eusebins tells us, his Disciples us in his Time, creeping like a Leprofy into the Christian Societies, with a design to poison and corrupt them.

This happy News soon reach'd ferusalems approand John whereupon the Apostles presently dispatched whom sent to confirm these new Converts in the Faith; who being come, pray'd for them with Imposition of the Confirm these new Converts in the Faith; who being come, pray'd for them with Imposition of the Hands, probably ordaining some to be Governous of that Church; and immediately the miraculous of the Gifts of the Holy Ghost fell upon them. A very clear Proof, as Epiphanius and Chrysostom observes that communicating the Holy Ghost was a Faculty not belonging to Philip, but peculiar to the hough Apostles. The Magician observing this, hop'd ter out if he could but obtain this Power, to recover his Reputation with the People; and therefore, so matched to on him. Peter resenting this Motion with India thence tempt.

Simon's rupt the Apostles by Mony to bestow the same up to the Apostles on him. Peter resenting this Motion with India thence tempt. Offer,

Offer and the Danger of his State, advis'd him to make his Peace with Heaven by true Repentance, and thereby, if possible, to prevent his miserable Fate.

We can't determine whether St. Philip kept at Samaria, or return'd with the Apostles to Jerusalem, as Chrysoftom conjectures; but wherever he St. Philip was, an Angel comes from God to him, requiring fent by an him to go and instruct a Stranger in the Faith, Mangel toa Work one would think likely to be better perform'd by the Angel himself: but the God of South. Order will not suffer those Heavenly Spirits to assume that Province which he has committed to his Ministers on Earth. This Commission was to go towards the South unto the Way leading from Jerusalem to Gaza, a City antiently remarkable for the Wonders done there by Sampson, for his Captivity, his Death, and the Burial of himself

and his Enemies in the same Ruin.

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Offer,

St. Philip having receiv'd this Order, imme- Readily diately arose and went without disputing how obeys; and unlikely it was he should meet with a desolate Wilderness, more likely to present him with Rocks and wild Beasts than Men; herein with Rocks and wild Beasts than Men; herein of Abraham, of with Rocks and wild Beasts than Men; herein approving himself a true Son of Abraham, of whom it is recorded to his Eternal Honour, That the obey'd the Divine Command, and went out, not who knowing whither he went. As this Divine Messen Meets the ger was journeying, he espied a Man of Ethiopia, Eunuch. In Eunuch of great Authority under Candace Queen wilder the Ethiopians, who had the Charge of all her treasure, and had come to Jerusalem to worship. The Name Ethiopia is somewhat general, and herefore ambiguous; but this is commonly hought to mean the African Ethiopia, lying under or near the Torrid Zone: this Eunuch is herefore said by St. Hierom to come from the arthest Parts of the World. The Manners of that The Ethiopia come were very rude and barbarous, and the opians he were copie when each of the Ethiopians and the opians copie themselves contemptible to a Proverb; what? India whence God by the Prophet thus reproaches the cws, Are ye not as the Children of the Ethiopians Amos 9. 7. Offer,

to me? Yea it was accounted an unlucky Omen only to meet with an Ethiopian. But the Badnels of a Country is no Bar to Heaven; for in every Nation he that fears God and works Righteousness

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is accepted of him.

Ethiopia here probably means only that Part of it call'd Meroe, and by Josephus Saba, fituate in a large Island between the Nile and two other Rivers; where, as Pliny tells us, Queens had a Candace a long time govern'd under the Title of Candace; as Ptolomy was the common Name of the Egyptian, Artaxerxes of the Persian Kings, and Casar of the

was Lacasa, and that she out-liv'd our Saviour's

Death four Years, had among the Great Officers

Roman Emperors. This Queen, whose Proper Name, they fav.

of her Court at least one Eunuch, it being the Custom of those Eastern Countries to imploy such in Places of Honour, especially near the Queen's Person, probably to avoid Suspicion; whence the Name Eunuch was fo far from being, as it is amongst us, of a contemptible Sound, that on the contrary they had them in the greatest Esteem Our Eunuch's Name (as an Ethiopian Confession

has it) was Indich; he was an Officer of the first Quality, and probably so continued; Magistracy being no way inconfiftent with Christianity. Thus St. Peter baptiz'd Cornelius, and St. Paul Sergius the Pro-conful of Cyprus; neither of 'em finding fault with their Proselytes for their Places of Au-

thority, as Philip did not with his for being Lord Treasurer to the Ethiopian Queen. As to his Religion, he had been, if not a Proselyte of Justice, and so circumcis'd, at least a Proselyte of the Gate, and endow'd with the Knowledg of the True God,

and had now come to Jerusalem, probably at the Paffover or Pentecost, to worship him, tho an Ethiopian dwelling many thousand Miles distant, and

being a great Statesman, necessarily crouded with much Business; shewing that no Length of Way,

no Difficulty or Charge will hinder a good Man from attending the Concerns of Religion.

Returning

Eunuchs how efteem'd in the Eastern Countries.

Common Name.

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Returning from the Publick Worship of the Temple, he left not his Religion behind him; The Eubut like a truly good Man, improving even com-nuch's Pimon Minutes, he read the Holy Scriptures in his ety. Chariot: his Affections always travelling towards Heaven. In the way of Duty God is to be met While the Eunuch is thus employ'd, Philip is commanded either by a Voice from Heaven or some immediate Inspiration, to go near the Chariot, as God's Meffenger to him: Who coming, found him reading a Paffage of Isaiah's Prophecy concerning the Death and Sufferings of the Messiah. and his Meekness and Innocency under the barbarous Freatment of his Enemies. The Noble Traveller not well understanding the Words, desir'd St. Philip to explain 'em; who being courteoully receiv'd into the Chariot, shew'd him that all this was spoken of, and accomplish'd in the Blessed Jesus; and thence took occasion to discourse of the Nativity, Life, and Miracles of our Saviour to declare to him his Death, Resurrection, and Ascension into Heaven; and in short, to give him a brief System of Christianity. This Discourse had its defir'd Effect; the Eunuch being fully fatisfied of our Lord's Divinity, and wanting no- His Conthing but Baptism to make him a Christian Prose-version and lyte; which also, being now come to a convenient Baptism. Water, he quickly receiv'd, upon his Desire, and Profession of his Faith in the Son of God.

They both went down into the Water, where A. D. 34s Philip baptiz'd him, as a Symbol that this Ethio-

Lamb, and purify'd by his Spirit.

This Water is most probably plac'd by Eusebius Where bapand St. Hierom near Bethforon, a Village twenty tiz'd. Miles distant from Jerusalem towards Hebron. No fooner was this Sacred Rite administred, but Heaven set an extraordinary Seal to his Admillion into the Christian Faith; some very antient Manuscripts adding, that being baptiz'd, the Holy Ghost fell upon him.

pian was now made white in the Blood of the

He propagates the Go/pel.

At the same time the Spirit of the Lord caught away Philip, and the Eunuch face him no more, who yet went on his way rejoicing, tho he had loft his Tutor, that he had found the Pearl of great Price, the Knowledg of Christ and Salvation. St. Jerom calls this Eunuch the Apostle of the Ethipians, because being return'd home, he preach'd the same Divine Doctrine to his Country-men. And the Ethiopians glory that by the Ministry of this Eunuch they receiv'd Baptism almost as soon as any in the Christian Church. They were indeed Worshippers of the True God from the Days, and by the means of that Queen of Sheba who convers'd with Solomon, as is commonly believ'd among them. Their Traditions also tell us more particularly that the Eunuch first converted his Mistress Candace, and then propagated the Faith throughout the Country; and that afterwards meeting with St. Matthew the Apostle, by their joint Endeavours Idolatry was wholly expell'd out of those Parts: and that after this he went over the Red Sea, and preach'd in Arabia, Persia, India, and many other Eastern Parts, till at His Death, length, in an Island since call'd Ceylon, he laid down his Life in Confirmation of the Gospel.

Azotus where ?

Cæfarea why fo call'd.

Philip having done his Errand, was immediately remov'd, doubtless by the Ministry of an Angel, and set down at Azotus, antiently call'd Ashdod, a Philistine City bordering on the Tribe of Dan. This City was formerly noted for the Temple and Residence of Dagon, and for the Ark's being some time there in Captivity; but was now more famous for being enlighten'd by St. Philip's Preaching, who publish'd the Gospel in all Parts till he came to Casarea, so call'd by Herod the Great in Honour of Cafar Augustus; in which, after he had rebuilt it, he erected a stately Palace of Marble call'd Herod's Judgment-Hall, wherein his Nephew, for his Ambition in receiving the blasphemous Acclamations of the People, had a fatal Execution ferv'd upon him, and died mife rably.

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This City was also noted for many Illustrious and Pious Men. Here Cornelius with his Friends were baptiz'd by St. Peter; hither came Agabus the Prophet, who predicted St. Paul's Bonds and Martyrdom. Here St. Paul himself was a Prifoner, and bravely apologiz'd for himself before Felix, then Festus, and afterwards Agrippa. Here also St. Philip had his Family, to which he now lip's Reprobably retir'd, and spent the Remainder of his turn to Cx. Life: for here St. Paul and his Company, many farea; Years after, entred into the House of Philip the Evangelist, who was one of the Seven, and abode with him. And the same Man had four Daughters Virgins, who did prophefy, or foretel future Contingencies; an eminent Instance of God's fulfilling an antient Promise, That in the Days of the Messiah he would pour out of his Spirit upon all Flesh, on their Sons and Daughters, Servants and Handmaids; and they should prophesy.

The Remainder of St. Philip's Life lies more in the dark, as how long he surviv'd his Return, or whether he went any more from Cafarea to propagate Christianity, in doing which, some report And Death. he fuffer'd Martyrdom: But 'tis most likely he died a natural Death, and was buried, as also his Daughters, in this City. The Greek Menaon indeed tells us, two of these nam'd Hermione and Eutychis, came, after St. John's Death, into Afia. and that the former was buried at Ephesus. To conclude, 'tis faid that Paula a Roman Lady, in St. Hierom's time, going thro Cefarea in her Journy to the Holy Land, visited the House of this Evangelist, and with Admiration view'd the

Apartments of his Virgin Daughters.

id of min been

The End of St. Philip's Life.

The LIFE of St. TIMOTHY

The Evangelist.

St. Timothy's Birth place rage.

Thra the chief City of Lycaonia was probably the Birth-place of St. Timothy, who might be faid in some fort to be at once and Paren- a Jew, a Gentile, and a Christian; his Father being a Greek by Country, and Gentile by Religion, or at most but a Proselyte of the Gate, and his Mother Eunice a Fewels. Both his Mother and Grandmother were eminent for Piety, and probably some of the most early Converts to Christianity, and took fuch care of his Education in Religion, that from a Child he was acquainted This Tincture of with the Holy Scriptures. Divine Truth which his Mind so early receiv'd, prepar'd him for the Embracement and Propagation of Christianity, to which he was afterward call'd by St. Paul: Who miraculously curing an impotent Cripple at Lystra, dispos'd many to become Converts to the Christian Doctrine, among whom, we are told, were St. Timothy's Parents, who kindly entertain'd the Apostle, committing their Son wholly to his Care.

His Conver fion. A. D. 48.

Made an and travels with St. Paul. A. D. 50.

Him being generally approv'd, this Apostle Evangelist, about two Years after chose an Evangelist to attend him in his Travels, and affift him in his important Work; having first caus'd him to be circumcis'd, that he might not scandalize the Jews, but the more easily gain upon 'em, who were still zealous for the Legal Rites. Being thus

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become a Meet-helper to the Apostle, they set forward together in their Religious Progress; and passing thro several other Places, at length arriv'd at Philippi, a principal City of Macedonia. Being here persecuted, they went to Theffalonica. and thence fled from the Fury of the Jews to Berea, where they met with Persons of a more generous Temper dispos'd to embrace Christianity, having first try'd it by the Holy Scriptures. But neither here would the violent Spirit of the Jews fuffer them to rest quietly. St. Paul was therefore fecretly conducted to Athens, whilft Timothy and Silas, being not so much spited by them, staid behind to confirm those that were converted in the Doctrine they had receiv'd. After this we hear no more of him till St. Paul's Remove to Corinth.

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From the last mention'd City Timothy was dif- Joins with patch'd by the Apostle to Thessalonica to establish St. Paul in writing to them in the Gospel, and enquire into their State. the Thessa-Whence returning, he brought the grateful News lonians. of their Constancy, mutual Charity, and parti- A. D. 52. cular Love to St. Paul, with which he was greatly comforted. And to fliew his Paternal Care of them, he presently wrote his first Epistle to encourage them to retain and adorn their Christian Profession, notwithstanding their Sufferings for it; inserting the Names of Timothy and Silas with his own, partly in honour to his Fellow-Labourers, and partly that their united Authority might have the more Influence on 'em. Thus he did also in his fecond Epistle, which quickly follow'd, to supply the want of his Presence, whereof he had given them some hopes in the former. After near two Years stay at Corinth, St. Paul went to Jerufalem, but quickly return'd thence, and having visited several Churches by the way, came back to Ephelus, where the Gospel, tho greatly oppos'd, met with a happy Success.

The Apostle was so detained by the Affairs of Made this City, that he could not, as he defir'd, go to Bishop of Macedonia himself, but was constrain'd to send Ephesus. Timothy A. D. 57.

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Timothy and Eraftus in his stead, who having dispatch'd their Business, return'd hither to him, St. Paul now going for Macedonia, after three Years Residence at Ephesus, constitutes Timothy Bishop of that City, which being the Metropolis of Afia strictly so call'd, Theodoret hence calls him the Apostle of the Asians. To this Office he was ordain'd according to some preceding Prophecies, and by the special Direction of the Holy Ghost; which extraordinary Designation, as it was granted to feveral Bishops in the Primitive Church, fo it gave them a mighty Veneration among the People. Such a Recommendation was particularly necessary to Timothy, that none might despise him for his Youth; which Word is us'd by the Antients with a far greater Latitude than it commonly has with us, they expressing such by that Epithet who had attain'd to the Age of 30 or 35 Years, as well as those that were under it. However, supposing Timothy now between 30 and 40 Years old, he might be justly call'd a Youth in comparison of other Governours of the Church, who receiv'd the Title of Presbyters or Elders, because they were generally such by Age when admitted to that Office.

Comes to Rome. A. D. 62.

first Imprisonment at Rome, when he fent for Timothy, who accordingly came thither, and join'd with him in writing thence his Epistles to the Philippians, to the Colossians, and to Philemon, as his Name prefix'd to those Epistles shews. Here also he was Partaker with the Apostle in his Bonds, but was set at liberty before St. Paul lest Italy, whence he was dismiss'd by him in the Year 63, with an Epistle to the Hebrew Christians in Judea, to instruct them more fully into the Excellency of the Gospel above that of the Law, and thereby to fortify them against all Temptations of forsaking Christ, and relinquishing the great Dostrines of Christianity.

We have afterwards no certain Account of this

Bishop and Evangelist, till the time of St. Paul's

But the St. Paul was releas'd from his Imprifonment, being found not guilty of the Breach

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of any Roman Law, yet the very next Year Nero The first began a violent Persecution against the Christians, Persecution commonly call'd the first General Persecution, For began. the far greater part of the stately City of Rome, A.D. 64. having been reduc'd to Ashes by his Order, either because he lik'd not the manner of its Building, or for some other extravagant Reason; and thereupon fearing the Resentments of the provok'd People, he cast all the Odium of it upon the Innocent Christians, as knowing they were greatly hated by the loofer fort, and so caus'd them to be profecuted as the Incendiaries; whereupon they were expos'd to many violent and barbarous Treatments.

However the Apostle being yet at liberty, tra- Receives vel'd from one Country to another to visit the se- his first Everal Churches, till at length he came to Philippi, Piftle from from whence he wrote his first Epistle to Timothy, St. Paul. who was now return'd back from Judea to Ephew, where, as some of the Antients inform us, he convers'd with, and was some time an Auditor of St. John the Apostle. In this Epistle he directs him how to demean himself in his eminent Station, laying down the Qualifications that ought to be found in those that are called to the Ministerial Work, and the Care that should be us'd in constituting them therein. He also encourages him against the Asfaults of Persecutors, and cautions him to beware of False Teachers, describing some of their pestilent Doctrines and malignant Designs; as also their great Craft and Subtilty in the prosecution of them. This Epiffle the Antients tell us ought to be coninually before the Eyes of all that are engaged in the Ministerial Work, and may well be stil'd St. Paul's Directory, for the management of the Afairs of the Church of God. A to 2011110 V

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A. D.62.

St. Paul being affur'd of his approaching Mar Receives yrdom, went now again to Rome, and there di- his second gently imploying himself in converting both Epifile. Jews and Gentiles, Nero the Emperor was greatly A.D. 67. mag'd at his Doctrines, which he call'd Peftilent movations; and his Fury was the more excited against

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against him, because, as St. Chrysostom informs us, he converted one of his Concubines, of whom he was most fond, to a Life of Christianity, Sobriety, and ferious Godliness. Hereupon he again cast him into Prison, in which confinement he sent his second Epistle to Timothy, who was then in some part of Asia, but not at Ephesus; which being written, as appears by the Epistle it self, but a little before his Death, is stil'd by the abovemention'd Father, St. Paul's last Will and Testament: Herein he warns him to expect to meet with Persecutions, and exhorts him to be zealous in his Preaching against such Opposers as can't endure found Doctrine; and notwithstanding all Difficulties, to go on vigorously in the discharge of his great Work. He also desires him, if possible, to come to him before Winter, telling him, that none of his old Friends and Companions now remain'd with him besides St. Luke.

He was probably at Rome with St. Paul when bebeaded. A.D.68.

2 Tim. 4.

21.

We have just ground to believe that St. Timothy, according to the defire of this Great Apostle, went hereupon to Rome, and took his last leave of him, who, as he here tells him, was now ready to be offer'd, and the time of his departure at hand; and accordingly at the beginning of the next Year he was beheaded as a Martyr for that Gospel which he had to zealously and successfully propagated. Nor is there any doubt to be made, but that when he left Rome, he return'd again to his Charge at Ephesus, and probably never went more from that Place, till he there confirm'd the Doctrine he had preach'd, by laying down his Life for it, to which he was call'd under the Reign of Nerva, the himself a peaceable Prince, upon the following occasion.

His Martyrdom and

The Votaries of Diana celebrating a Festival, call'd Catagogion, in which they carried about the Images of their Gods, and by means of their Masks and Clubs, committed a thousand Insolences; St. Timothy being mov'd with a Holy Zeal, stood in the Street to reprove this execrable Cufrom, which so enrag'd the People, that falling on him

Burial. A.D. 97.

im with Stones and Clubs, they left him for lead; and tho the Christians perceiving some Life him, took care of him, yet two days after he lied of the same Wounds. Thus after he had ong labour'd and endur'd many Difficulties, he lied in the Cause of Religion, about the begining of Nerva's Reign, and was decently inter'd n a Mountain call'd Pyon, or Pyron; whence some ell us Constantine, others his Son Constantius, renov'd his Body to a great Church built by the former of those Emperors at Constantinople, to the Honour of the Apostles.

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He was one of a very crazy Body, but of a vi- His Chagorous Temper and active Soul; and fill'd with ratter. Leal for God, he so emacerated himself with exraordinary Abstinence, Bread and Water being his usual Fare, that St. Paul saw it necessary to impose it as a kind of Law upon him, to drink no onger Water, but use a little Wine for his Stomach's ake, and his often Infirmities. His eminent Virtues gave him a large share in the most indear'd Affections of that Illustrious Apostle, who never mentions him without Titles of great Respect, ometimes calling him his Brother, and Fellowabourer in the Gospel; most usually his Son, his beloved Son, and his dearly beloved Son; and tells the Christians at Philippi, he had no Man likeminded, who would naturally care for their Estate. To conclude, as he liv'd near as long as St. John, the longest liver of the Apostles, so he was, as the Antients testify, highly esteem'd by him, and is generally accounted the Person whom that Apofile stiles, The Angel of the Church at Ephefus.

The End of St. Timothy's Life. the Apolities and Fiders at Forming, St. Fam.

went thickes, and cook Time along with him to the Synod. To force, were the jarried than

burge the Apol le interrates in his Emitte to the of The former of the Continues who were anious for the land law, infinance themiely

St. TITUS,

Bishop of Crete.

Howarone or a very crazy Body, but

rus's Birth and Conver sion.

of St. Ti- COME conjecture St. Titus to be born at Corinth, but most in Crete, now called Candia, a famous Island of the Agean Sea. There are that will have him of the Blood Royal, descended from Minos King of that Island, and that he had a learned and generous Education; but these things we pass as uncertain. Whoever were his Parents, he was undoubtedly a Greek by Nation, and also as is probable by Religion, till his Conversion by St. Paul to Christianity, the Time or Place of which we cannot determine, Being converted, he became either St. Paul's Attendant in his Travels, or elfe a fix'd Member of the famous Church at Antioch, where the Disciples were first dignify'd with the Honourable Name of Christians.

Goes to the Synod at Terufalem. A.D. 49.

Hither came some Jewish Teachers, who afferted the necessity of imposing the Jewish Ceremonies upon the Gentile Christians, and that unless they were circumcis'd after the manner of Moses, they could not be saved. And it being agreed to refer the Determination of that Controversy to the Apostles and Elders at Jerusalem, St. Paul went thither, and took Titus along with him to the Synod. No fooner were they arriv'd there, but as the Apostle intimates in his Epistle to the Galatians, some profess'd Christians who were zealous for the Jewish Law, infinuated themselves

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as Spies into their company, to observe what Liberty he would use in relation to the Legal Rites. that they might find Matter of Accusation against him. But tho they fail'd not to exclaim against him, that he familiarly convers'd with the Gentiles, and that he had now brought Titus an uncircumcifed Greek as his Companion, yet the Apostle would by no means vield he should be circumcis'd, lest he should thereby betray the Christian Liberty, harden the Jews in their Prejudices, and scandalize and discourage the Gentiles from imbracing the Gospel. He indeed afterward, upon wife and charitable Confiderations, readily consented to circumcise Timothy, who was a Jew by his Mother's side, that he might please that People to their Edification, and gain the more upon them.

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When this great Affair was dispatch'd in the Sent to Synod, Titus no doubt continu'd to attend St. and returns
Paul in his Travels, till having visited the ChurA.D. 57. thes in several Countrys, the Apostle at last came to Ephesus, where he remain'd no less than three Years. Thence he sent Titus on some Mesfage to Corinth, and soon after went himself to Troas, hoping there to meet with him: In which being disappointed, he tells the Corinthians, he 2 Cor. 2. had no rest in his Spirit, because that he found not 13. his Brother Titus there; fuch was his longing to know their State by him. Wherefore misling him there, he proceeds on his Voyage to Macedonia; where being arriv'd, Titus at length came. thither to him from Corinth, with the welcome News of the good Effects of his former Epistle among them, and the kind Entertainment they had given himself, who went as his Messenger to them: which Tidings were a great Refreshment to the Apostle's Spirit, amidst the various Troubles that then attended him.

St. Paul being at Philippi in Macedonia, when Sent back that grateful Message came to him, where he had with St. lately received a liberal Contribution for the poor Paul's 2d Saints at Jerusalem, he presently sent back Titus Epistle to

with 'em.

with St. Luke to Corinth, to excite them also to make theirs ready against his arrival. By the same Hands he also sent his second Epistle to that Church, wherein he excuses his not coming thither To foon as they expected, and as he himself had intended, assuring them that it was in a great meafure owing to his tenderness towards them, left he should have been constrain'd to exercise Severity a-He also vindicates his Ministry and mong them. Conduct from the Reproaches of false Teachers, that had industriously attempted to prejudice their Minds against him; and afferts his tender and fatherly Love towards them, and Care of their Welfare.

Made Bp of Crete. A.D. 64.

We have no further account of this Evangelist till after the Apostle's two Years Imprisonment at Rome were expir'd, when St. Paul having spent feven or eight Months in Spain, and those Western Parts, as several of the Antients tell us, fail'd Eastward, and about the latter end of the Year 63, arriv'd at Crete, a populous Island, wherein were many Citys, which was therefore formerly call'd Hecatompolis, i. e. the Island of an hundred Cities. Having preach'd here awhile, and form'd feveral Churches, he was himself call'd thence to take care of others, but constituted our St. Titus Bishop of the Island, as the Antients generally de-The fame thing also seems intimated by the Apostle in his Epistle to him: For this Cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and ordain Elders in every City, as I had appointed thee. It was about the beginning of the following Year when the A. postle thus left him in his Charge.

Receives from St. Paul. A.D. 65.

St. Paul in the mean time went forward in his his Epistle Work of travelling from Country to Country, to visit and confirm the Churches; and being come into Macedonia, he thence wrote an Epistle to Titus being then at Crete, wherein he teaches him a due demeanour in his Station, and excites him to an unwearied vigilance in his Work, of establishing Christians, and opposing Gainsayers. And indeed he had great need of fuch Advices, having to do

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with a very untoward Generation of Men; for as the Country remarkably abounded with Fruits, fo the People were no less fertile in Vice and Immo-This ill Character, Epimenides one of their own Poets gives of them, as the Apoltle puts him in mind, The Cretians are always Liars, evil Beafts, flow Bellies; which Vices of Lying, Sensuality, and Sloth, feveral other Heathen Writers also tax them with, and therefore no wonder the Apostle bids him rebuke them sharply. He also charges him to be fure to constitute such Elders in the Church, as, besides other Qualifications, were able to convince Gainfayers. And this he does with great reason, seeing, whatever is reported that Crete bred no Serpents, or venomous Creatures, 'tis certain there were many unruly, or vain-talkers, especially Jews, who corrupted Christianity with the Poison of Errors and Herefies, deriv'd from Jewish Fables. In conformity to these, the Valentinians, the Basilidians, and the rest of the Gnoftick Crew, form'd their sensless and unintelligible Schemes, as you may learn more fully from Ireneus, Tertullian, and Epiphanius. St. Paul, towards the close of the foremention'd Epistle, requires Titus to meet him at Nicopolis a City of Epirus, where he had resolv'd to spend his Winter; and that the Churches might not suffer by his absence, promises to send Artemas and Tychicus to supply his Place.

We have just reason to conclude, that he came Preaches to Nicopolis, and met St. Paul there according to the Gospel his Request; and after he had winter'd there with in Dalmahim, 'tis probable the Apostle sent him thence in- tia, about to Dalmatia, now under the Venetians and Turks, A.D. 66.

to plant that Warlike Nation with the Gospel of Peace, as is intimated by him in his fecond Epi-

ftle to Timothy. This is the last notice we have 2 Tim.4. concerning him in the Divine Writings.

As for the Reports of his miraculously con. The time of verting Pliny the Younger, Proconsul of Bithynia, his Death and Privy-Counsellor to Trajan the Emperor, as also uncertain. of his suffering Martyrdom in Italy, I pass them by

as uncertain: Nor do the Ecclesiastical Records give any surther Memoirs to be depended on concerning him. Only the Antients tell us, that he liv'd long, and died a peaceable Death, about the 194th Year of his Age, and that he lies buried in Crete, where afterward a stately Church was built and dedicated to his Memory. His Festivals are observ'd in the Western Churches on January the 4th, and in the Greek Churches on the 25th of August.

The End of St. Titus's Life.

The LIFE of

St. DIONYSIUS

The Areopagite.

Born at Athens about A. D. 8.

T. Dionysius drew his first Breath at Athens, a Place fo famous throughout many Ages for Learning, that it was call'd the Eye of Greece, and Fountain of Literature. Here none were admitted to be Areopagite Judges, as Ifocrates, who well knew, informs us, unless they were of a Noble Family: And therefore this Father, being afterward advanc'd to that Dignity, gives us ground to believe, that his Parentage was Honourable. His Education was doubtless answerable to his Descent, and the Place of his Residence in the midst of Arts and Sciences. And accordingly Suidas tells us, he made vast Improvements in all the Learning of Greece, and was intimately ac quainted with almost every Sect of Philosophy. But

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But Athens it self could not, with all its Ad-Travels invantages, satisfy his capacious Mind; and there-to Egypt. fore when about 25 Years of Age, he resolved to A. D. 33 improve his Studys by Travel. Accordingly taking Apollophanes a Learned Rhetorician, and afterward Master to Aristides the Christian Apologist, as the Companion of his Travels, he went into Egypt, a Country of the highest esteem in those days for Improvements in Astronomy, and other the most mysterious Parts of Learning. And therefore Orpheus, Homer, Solon, Thales, Pythagoras, Plato, and, in a word, all the Antient Philosophers, never thought they had enough till they had acquainted themselves with the Egyptian Sages.

He fix'd his Residence at Heliopolis, a City not His Judgar far from Alexandria, and most advantageously siment of the tuated for the contemplation of the Heavenly Bo-the Eclipse dys, and consequently for the Study of Astrono-at Christ's my. Here, as Suidas relates, Dionysius with his Death. Learned Companion, observing the wonderful Eclipse which happen'd at our Saviour's Death.

and knowing it to be preternatural, because at the Full of the Moon, thereupon cried out, Either the God of Nature suffers, or else the Frame of

the World is like to be diffolv'd.

Having thus by his Studys prepar'd himself to Advance to serve his Country, he return'd to Athens, and was the Areo-accordingly advanc'd to a Station of very great pagus. Dignity, being made a Judg of the Areopagus, built upon an Hill of Athens, and the most famous Senate-house of all Greece. Before which Tribunal came all the more Capital Cases, especially those of Religion. None were admitted to sit in this Council, but Men of Quality, Prudence, and strict Virtue: And so impartial were they, that they heard Causes in the dark, that they might know no Faces in Judgment.

Dienysius sat in this Venerable Judicature when One of \$1: St. Paul at Athens vigorously afferted the Cause Paul's of Christianity against the Stoick and Epicurean Judges, Philosophers, who venemently opposed it. The A.D. 52:

Ashe-

Athenians being exceedingly Curious and Superstitious in Religious Matters, understood not this strange Doctrine, and therefore brought him before the Areopagite Senate, to whom the Judgment of fuch Cases belong'd. Here, with great Freedom, and strong Reasons, he demonstrated the absurdity of their vain Deities, made known the Infinite Maker and Governor of the World, and that he had sent his Son to call Men to Repentance, by whom he would one Day judg the World in Righteousness. His Discourse was by some entertain'd with Scorn, but happily convinc'd others of the Reasonableness of Christianity, among whom was our St. Dennis, one of the Judges upon the Bench, and Damaris, whom several of the Antients suppose to be his Wife.

His Con-

Made Bishop of Athens about A.D. 55.

After this his Conversion and Baptism, he is faid to have travell'd with St. Paul about 3 Years, and then to be made by him Bishop of Athens. That he was the first Bishop of that City, St. Dionyfins Bishop of Corinth, who liv'd soon after, assure find him cited in Eusebins. Hence we are told, having fettled a Succeffor, he went into France, and founded an Episcopal See at Paris; and thence about the 90th Year of his Age returned into the East, to converse with St. John at Ephesus; and then again went to Paris, where he suffer'd Martyrdom: And among several other incredible Stories, he is reported to have carried his Head after it was cut off, two Miles, and there laid it and himself gently down, where he would be, and was honourably buried. This Fiction, I suppose, was occasioned by an Account we have of another Dienysius, who was indeed beheaded at Paris about the Year 250; yet I imagine none but a Romanist will believe he carried his own Head afterward to its Funeral.

The only certain Account we have further of this Father, is what Aristides the Christian Philosopher, wno liv'd at Athens not long after him, relates in his Apology for Christianity, viz. That after a resolute Confession of the Faith, and en-

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during several most severe Torments for it, Whis Marconfirm'd the same by laying down his Life tyrdom un This most probably happen'd under the Second der the 2d General Persecution, begun by Domitian 31 Years Persecuafter the first rais'd by Nero was ended, where- A. D. 95. in Multitudes, and among others our St. Dennis, fuffer'd Martyrdom for the Gospel. might mention many incredible Stories related by others, of numerous Miracles, not only done by him while alive, but also by his Reliques after his Death; I'll give you but one Paffage concerning his Skull, which is faid to be kept in a Church dedicated to him, in a Village near Treves in Luxemburg. On the Crown thereof is a white Crofs, all other Parts being black, which is pretended to be made when St. Paul laid his Hands on him, which, if true, would be an Instance of Orders conferring an indelible Character, even in a Literal Sense.

He was, as the Greek Menaon describes him, of Hu Chaa middle Stature, Slender, Fair, but inclining to
rader.

Paleness, his Nose gracefully bending, hollowey'd with short Eyebrows, his Ears large, his
Hair thick and white, his Beard moderately long
but very thin. The Image of his Mind is describ'd
by the Greeks after their usual manner in very
lofty Strains: They call him the Sacred Interpreter of hidden Mysteries: They stile him, An unsathomable Depth of Heavenly Knowledg; and the
Trinity Divine: They tell us that his Life was
wonderful, and his Discourse more so: And that

his Mind was exactly like God.

There are several Writings that bear his Name, His Writ-

Of the Celestial Hierarchy. Of the Divine Names.

Of the Ecclesiastical Hierarchy.

Of Mystical Divinity.

Besides several Epistles full of losty Strains, and most abstruse and unintelligible Notions, which sertainly are none of his, but written by some D 2

The Life of St. Clement.

ry, tho some think sooner, and ascribed to this Great Name, probably to gain them a higher Esteem and Veneration.

The End of St. Dionyfius's Life.

The LIFE of

St. CLEMENT,

Bishop of Rome.

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His Birthplace and Parentage.

ST. CLEMENT was born at Rome, being the Son of one Faustinus, whose Profession and Course of Life we know not. 'Tis indeed pretended in the Recognitions, that his Descent was Noble, and that he was nearly related to the Emperor. But this I take to spring wholly from a mistaken Application to him of what was true concerning Flavius Clemens a Consul, who was Cousin German to Domitian, and suffer'd for Christianity under him. But however that be, this Father was truly honourable for being by St. Paul rank'd among his Fellow-Labourers, whose Names were written in the Book of Life: For of

Phil. 4.3.

Wis Doubts.

him all the Antients understand the Apostle.

The Recognitions further tell us, that being advanc'd in Years and Understanding, he fell into many Doubts concerning the Immortality of the Soul, and a future Life; and after many vain Endeavours to get Satisfaction from the Philosophers, he earnestly desir'd, if possible, to see some one that had been in the invisible World. While under

under these Perplexities, he heard that the Son of God had appear'd, and publish'd a most Divine Doctrine, into which he was soon after instructed by St. Barnabas at that time come to Rome, whom And Con-Clement followed, till arriving in Judaa he met version. St. Peter, by whom he was surther taught and

baptiz'd.

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St. Clement for the most part after this attended Attends St. Peter, and coming with him to Rome, he was St. Peter. at length by him made Bishop thereof, as all Antient Writers agree, tho they mightily differ in relating the Order and Time of his coming to it. These Differences may more easily be reconcil'd by confidering what the Antients generally agree in, that both Peter and Paul jointly laid the Foundations of the Roman Church; the former as the Apostle of the Jews, and the latter of the Gentiles: For that they kept some time in distinct Societies, feems not only probable from their strong Prejudices, but also intimated by St. Luke, telling us, that St. Paul coming to Rome, being rejected by the Jews, turned to the Gentiles, and preach'd the Salvation and Kingdom of God to Acts 28. them two Years together. This feems the first Foundation of a Gentile Church here, in the Government of which Linus, and after him Cletus, might fucceed St. Paul, and Clement St. Peter, being ordain'd by him, as the Antients generally agree, for the Government of the Jewish Converts.

However this be, 'tis most probably believed, His Epistle that St. Clement wrote his celebrated Epistle to to the Cothe Corinthians soon after the Apostles Peter and rinthians. Paul were martyr'd at Rome, whose Deaths were A.D. 68. quickly follow'd by Nero's violently putting a Period to his own Life, which had been long burdensom to others, and was now become so to himself. This Epistle was written in the Name of the whole Church at Rome to that at Corinth, upon the occasion of some Divisions therein concerning their Teachers; some being vainly conceited of their Spiritual Gifts, who therefore despised their proper Pastors. He therein minds

D 3 them

them of the Happiness of their former Peace, the Danger of their present Divisions, and how displeasing they were to God; exhorting them to Repentance, and to yield due Obedience to their Pastors, exciting them from the Example of Christ's Humility, and from the Hope of the Resurrection, on which he much insists, and thence presses the Practice of several Christian Virtues. 'Tis all written with strong Argument, but in very soft Words, and with a very tender Concern for the Church of Christ.

Becomes
fole Bishop
of Rome.
A. D. 92.

Whenever it was that St. Clement's Episcopacy commenc'd, 'tis agreed, that upon the Martyrdom of Cletus or Anacletus, about the end of Domitian's 11th Year, he became fole Bishop of Rome, from which time the Years of his Government are usually computed. And soon after was written that celebrated Book, call'd Pastor, by Hermas a Roman Convert, and most probably the same with him mention'd by St. Paul in his Epistle to the Romans. How St. Clement manag'd this great Province we have no distinct Account, only in general we are told, that he appointed Notaries to enquire after and faithfully record all the Acts of the Martyrs that suffer'd within his Division. We are also told, that he dispatch'd Ministers to preach the Gospel where it was not vet known.

Rom. 16.

Hermas's

Pastor.

Condemn'd to the Mines,
A. D. 98.

St. Clement with Patience and Prudence had got through the Storms of Domitian's Reign; but Nerva's peaceable one being very short, the Tempest encreas'd under Trajan's. He was indeed a Prince naturally of an excellent Temper, insomuch that it became a Custom in suture times, upon the Choice of a new Emperor, to wish him The Fortune of Augustus, and the Goodness of Trajan. Yet being exceeding superstitious and zealous for Paganism, he was a severe Enemy and Persecutor of Christianity. In the first Year of his Reign, according to Metaphrastes, St. Clement was by his Order banish'd and condemn'd to dig in the Mines, for his converting several noted Persons to the Christian

stian Religion. But in the midst of these severe Sufferings the Holy Bishop made many Proselytes, and spread Christianity further than ever, which the Emperor hearing of, caus'd great Numbers of

them to be put to Death.

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Trajan had not yet publish'd any general Edic Martyr'd expressly against the Christians, but he had always under the forbidden the Heteria, or Societies, often kept third Personne the Person among the Romans under the Notion of Business which beand Friendship. Upon this Charge of illegal gan A.D. Societies the Christians were severely profecuted in 100. many Parts of the Empire, which was the more afflicting in that they fuffer'd under the Notion of Malefactors and Traitors, and under an Emperor generally fam'd for Jultice and Moderation. This is usually stil'd the Third General Persecution, begun but four Years after the second ended with Domitian's Reign. Among the many Martyrs that suffered this Year St. Clement was of chief Note, who being defign'd for a special Example, was by the Emperor's Command cast into the Sea, with an Anchor fasten'd about his Neck, a kind of Execution used both by the Greeks and Romans. Thus died this Illustrious Person, Nov. 24. a little above two Years after his Banishment, when he had been fole Bilhop of Rome somewhat more than nine Years.

This Martyr was honour'd at Rome by a Church His Writbuilt to his Memory, standing in St. Jerom's time, ings. but more honour'd by his foremention'd Epiftle to the Corinthians, which was generally esteem'd by the Antients next to the Sacred Writings, and therefore publickly read for some Ages in Christian Assemblies. Next to this in Esteem was a Fragment of a 2d Epiftle, or rather Homily, containing a serious Exhortation to Piety: Both which are publish'd in English by the Learned Dr. Wake. As to the Apostolical Canons, Constitutions and Recognitions, tho at least part of them were written within the three first Centuries, they are certainly none of his. The like Judgment I conceive ought to be made of some other Pieces ascrib'd to him.

The End of St. Clement's Life.

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The LIFE of

The Literature of Countries yn Religion. But to the might of the dispers

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St. SIMEON

Bishop of Ferufalem.

St. Simeon's Parentage.

HIS St. Simeon hath been by feveral Writers taken to be the same with St. Simon the Canaanite, one of the twelve Apoftles, but very mistakingly, this latter suffering Martyrdom in Britain, or as others fay, in Persia, whereas Simeon the Bishop is notoriously known to have been martyr'd in Palestine or Syria. The Antients generally account him nearly allied to our Saviour, being the Son of Cleophas, Brother to Foseph our Lord's reputed Father, and as Joh. 19.25. some tell us, of that Mary the Wife of Cleophas,

who was Sister to the Holy Virgin. He was born about 13 Years before the Incarnation of our Saviour.

His Education. 3, 000.

His Education was according to the strictest Rules of the Jewish Religion, being of the Order Jer. 35. 2, the Rechabites, as may be probably collected from antient Writers; which Order feems afterward to be imitated by the Essenes, very Religious Sect among the Jews. His first Instruction in Christianity was probably under our Lord's own Ministry, being in all likelyhood one of the 70 Difciples, and continued in that Station till James the Just, Bishop of Jerusalem, was cruelly martyr'd by the Jews.

The Supply of this Place was, according to Eu-Chosen Bishop of Je- Jebins, thought of so great Moment, that the Apoftles and Disciples of our Load generally came rusalem, A. D. 62. from Per Kir Ho of this

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from all Parts to take care of it, and agreed that no Person was so fit for it as one of our Saviour's near Kinsmen, and therefore unanimously confer'd the Honour upon our St. Simeon, who was now 75 Years of Age. Few Particulars of his Management in this Province are transmitted to us, but we may be fure it was attended with many Difficulties, feeing it fell in with the blackest Period of the

Tewish Church.

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The Measure of the Jews Sins being now full, The Departicularly their barbarous Treatment of the struction of Bleffed Jesus and his Disciples, brought the Di-Jerusavine Wrath upon them to the uttermost. Their often lem. Rebellion, in order to shake off the Roman Yoke, A. D. 70. provok'd Nero to send his Armies, which made dreadful Havock in several Places of Judea, and at length, under Vespasian, besieg'd Jerusalem it felf. This formerly bleffed, but now accurfed City, after it was long harass'd by the Forces of the Enemy without, together with the Fury of the Seditious within, and pinch'd with a dreadful Famine, was at length storm'd and taken: No less than 1100000 Lives were destroy'd from first to last, besides 97000 made Slaves, the City being then crowded by vast Numbers, come from all Parts to the Paffover. The City and Temple were both totally destroy'd; and in all Particulars the Prediction of our Saviour concerning it was most punctually fulfilled.

In the mean time St. Simeon, and the Church The Chriunder his Care, in compliance with their Master's stians pre-Warning to flee into the Mountains, and also, served at as Epiphanius tells us by the particular Direction Pella. of an Angel, were fled to Pella a small Town beyond fordan, belonging to the Gentiles, where, as in a little Zoar, they were so secur'd by the Divine Providence, that not one of them perish'd

in the common Ruin.

There is no absolute Certainty when the Chri- Probably stians return'd again to Jerusalem, tho it is most return'd, certain they were there before Adrian's time. A. D. 72. But 'tis most probably thought they return'd thi-

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thither with their Bishop Simeon, within two or three Years after the Devastation, when things were again quieted and settled in Judea. Here they built a few Houses, and a little Oratory for publick Worship upon Mount Sion, in the Place of that upper Room where the Apostles assembled after our Lord's Ascension, and received the miraculous Gift of Tongues.

81. Barnabas's Epiftle.

About the same time 'tis most likely St. Barnabas wrote his Epistle to the Jewish Converts, an Epistle so esteemed by the Antients, that it was sometimes read in Christian Assemblies, tho never receiv'd into the Sacred Canon. Its main Design is to prove, that the Law was abolish'd by the Gospel, that the Legal Ceremonies were then useless and unprositable, and that it was necessary that Jesus Christ should be Incarnate and suffer Death. In the last Part of it, he gives excellent Rules for Manners, descring the Prayers of them to whom he wrote, calling them the Children of Love and Peace. This Epistle is likewise publish'd in English by Dr. Wake.

The Herefies of Ebion and Cerinthus.

The Church was at this time free from Persecution, but much disturb'd with Heresies, which fprung in a great measure from the Mixture of Judaism and Christianity; particularly those of Ebion and Cerinthus, of which it may be useful to give a brief Account. Ebion, so called from his affected Poverty, was born in Cocaba a Village in Palestine, and spread his Heresy in Trachonitis, as also among the Christians that had retir'd to Pella, where he gain'd many Followers. These denied the Divinity of our Saviour; they acknowledg'd him indeed an excellent Person, but begotten of Joseph as well as born of Mary. Cerinthus spread his Herely principally in Ephelus and Alia Minor, which in some things was the same with that of Ebion, particularly in the Denial of the Divinity of our Saviour, in the Acknowledgment only of St. Matthew's Gospel, and in exacting the Observation of the Mosaick Rites. To infinuate himself among the Vulgar, he boasted of **Strange**

frange Revelations and Illuminations, and among other things taught, that as Jesus was but a meer Man, Christ descended upon him in the Likeness of a Dove; and that at last Christ, who was uncapable of fuffering, for fook Jesus, and left him to fuffer Death.

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But to return; as for St. Simeon he doubtless ad- St. Simeministred his Province with all Diligence and Fi- on's Sufdelity; in which God preserv'd him, being so ferings and eminently useful in his Church, to a very great Age, Courage. when in the middle of Trajan's Reign he was brought to give his last Testimony to his Religion by his Death, upon the flight pretence of his being of the Line of David. The Roman Emperors were jealous of Palestine, because of an antient and current Tradition that thence one was to arise who should be Monarch of the World; hereupon our aged Bishop was by some malicious Jews accus'd not only of being a Christian, but also of the Posterity of the Kings of Judah. And being thereupon brought before the Proconful, and expos'd for several Days to the Rack, he was at last commanded to be crucified, that he might die the same Death with his Cousin German. All which he endur'd with fuch a Composure of Mind, and so invincible a Patience and Courage, that the Proconful himself and all others present were amaz'd to see one of his great Age bear up under so many exquisite Tortures.

He suffer'd Martyrdom in the 120th Year of His Marhis Age, in the 10th of Adrian's Reign, having A. D. 107. been Bishop of Ferusalem about 45 Years from the Death of his Brother St. James. The Latins keep his Festival Feb. 18. and the Greeks on April 27. His Death, as Eusebius intimates, concluded the Apostolical Age, he being the last of those who

convers'd immediately with our Saviour.

The End of St. Simeon's Life.

The LIFE of St. IGNATIUS,

Bishop of Antioch.

St. Ignati-'us's Parentage unknown.

Ntient Records afford nothing certain concerning the Country or Parentage of this Father, and therefore I shall not trouble my Reader with meer Conjectures. He is by many of the Antients affirm'd to have been that very Child which our Saviour took in his Arms, and propos'd to his Disciples as a lively Instance of Innocence and Humility, and therefore still by himself and others Theophorus, Born or carried by God. But this is as positively denied by St. Chryfostom, who affirms that Ignatius never saw our Saviour, yet tells us he was in his younger Years conversant with, and familiarly instructed by the Apostles; and others assure us he was particularly a Disciple of St. John.

Becomes fole Bishop about

Being fully instructed in Christianity, he was for his eminent Parts and Piety chosen Bishop of Antioch of Antioch the Metropolis of Syria, a Place not more famous for its being some time the Oriental A. D. 70. Seat of the Roman Emperors, and afterwards of their Vice-Roys, than for its early Entertainment of the Christian Faith, and giving the venerable Name of Christians to its Professors, and for St. Peter's first and peculiar Residence in it. was here probably constituted Bishop of the Gentile Church by St. Paul, as Evodius had been of the Jewish one by St. Peter; which two upon the Death of that Bishop united together about the time

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time of the Destruction of Jerusalem, and so the whole Care devolv'd on St. Ignatius by the Appointment of St. Peter also; who, as Theodoret says, ordain'd him with his own Hands.

We have few Records of the Particulars of his How he go-Government, only in general, that with great Faithfulness and Diligence he discharg'd this Office near forty Years in very tempestuous Times, wherein like a prudent Pilot he fat at the Stern, and averted the threatning Dangers by his Prayers and Tears, endeavouring by his constant preaching to establish the weaker Christians, lest they should be overborn by the Storms of Persecution. He always rejoic'd when the Church had a Calm, tho he himself fomewhat impatiently long'd for Martyrdom, without which he thought he could never sufficiently express his Love to Christ, which accordingly afterwards fell to his Lot, as we shall now relate out of the Acts of his Martyrdom, written by those who were present.

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Trajan the Emperor having lately obtain'd an A. D. 107. eminent Victory over the Seythians and Daci, Trajan's entred Antioch on January the 7th in Triumph, blind Zeal. and immediately began to enquire about the Concerns of Religion, that being usually his first Care. He reviv'd his former Inquisition against the Christians, accounting it a Diminution of his other Victories to be conquer'd by them. Our Ignatius's

the Christians, accounting it a Diminution of his other Victories to be conquer'd by them. Our Ignatius's Champion Ignatius in behalf of his Church valiant-Courage. Iy appear'd before the Emperor without being sent for, between whom there pass'd a formal Discourse. Trajan wondring how he durst transgress his Laws; the good Man vindicated his Innocency, declaring the Divine Power they had receiv'd over evil Spirits, and that the Gods of the Gentiles were no better than Dæmons, there being but one Supreme Deity, and his only begotten Son Jesus Christ, who, the crucified under Pilate, had destroy'd the Devil, and would ruin the whole Empire of Dæmons.

Upon this Discourse he was cast into Prison, His cruel where, as some report, he endur'd the most mer-Usage. ciles

ciles Torments, being cruelly scourg'd, and forc'd to hold Fire in his Hands, while his Sides were burnt with Papers dipt in Oil, his Feet stood upon live Coals, and his Flesh was torn with burning Pincers.

Sentenc'dto the wild Beafts.

Remaining invincible under all these Torments, the Emperor pronounc'd his final Sentence, That being incurably superstitious, he should be carried in Bonds to Rome, and there be made a Prey to the wild Beafts. Which Death was counted by the Romans among the chief Punishments, and never inflicted but upon the vilest Malefactors, under which fort they rank'd the Christians, who were so frequently thus treated, that, as Tertullian fays, upon every frivolous pretence the common Out-cry was [Christianos ad Leones] Away with the Christians to the Lions. The Holy Martyr heartily rejoic'd at the fatal Decree. I thank thee, O Lord, said he, that thou hast condescended thus compleatly to honour me with thy Love, and hast thought me worthy with thy Apostle Paul to be bound

with Iron Chains. And so cheerfully embracing

his Chains, and fervently praying for his Church,

he refign'd himself to his Keepers, being ten Sol-

diers appointed to attend him to his Execution.

This was determin'd to be at Rome, probably in

hopes that the Publickness of it might terrify all

from embracing Christianity, and that so tedious a Journey in Winter might cool the old Man's

His Patience and Cheerfulness.

> Zeal, and bring him to deny his Faith; but whatever were the Designs of his Enemies, the Divine Providence made it a means of advancing the Interest of the Gospel.

> Being accompanied by Philo and Agathopus two eminent Christians, he went on foot to Seleucia, where going on board, he after a tedious Voyage arriv'd at Smyrna. Here was a joyful Meeting between him and Polycarp Bishop of the Place, formerly his Fellow-pupil under St. John, who seeing him in Chains, was so far from being discouraged, that with much Cheerfulues he earnestly press'd him to Perseverance: Hither also repair'd to him

His Voyage to Rome.

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the whole Country, especially the Bishops, Presbyters, and Deacons of the Afian Churches, to fee this venerable Sight, to partake of his Prayers and Blefling, and to encourage him to Stedfastnefs.

To requite the Kindness of these Christians, His Epihe hence wrote four Epistles to four several stles. Churches, to establish them in the Faith and Practice of Christianity; one to the Ephesians, commending their Bishop Onesimus for his singular Charity; another to the Magnefians, whose City stood upon the River Meander, sending it by Damas their Bishop; a third to the Trallians by Polybius their Bishop; and a fourth to the Romans, expressing his earnest Desire to be with them to bear a Testimony

for his Lord by Martyrdom.

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Then they fet fail from Smyrna, his Keepers not Comes into being willing to stay longer there, and in Septem- Italy. ber came to Troas, being there refresh'd with the News of the Persecution's ceasing at Antioch. ther Messengers from several Churches came to visit and salute him, and hence he dispatch'd three Epistles more: One to the Philadelphians; another to the Church at Smyrna, which he had lately left; and a third was a private Letter to Polycarp their Bishop. Shortly after they fail'd from Troas, and after several Removes came at length to Puteoli; Ignatius desiring, if it might have been granted, to go thence on foot the same way as St. Paul went to Rome. Hence a fair Gale foon brought them to the Roman Port at the Tyber's Mouth, a few Miles from Rome: where the Holy Martyr as much long'd to be at the End of his Race, as his Keepers weary of their Voyage to be at the End of their Tourney.

Coming near to Rome, the Christians who waited TheChristfor his Arrival, came to meet him, and receiv'd ans meet him with equal Sentiments of Joy to fee fo ex- him. cellent a Person, and of Sorrow for his design'd Execution. But some intimating that possibly the People might be taken off from destring his Death; he thereupon express'd a pious Indignation, defiring

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them to cast no rubs in his way, nor give him the least Hindranee now he was hastening to his Crown,

His Desire dom.

Indeed he had long defir'd his Martyrdom, as of Martyr- appears by his remarkable Words on this Journy, in his Epistle to the Romans: Let, faith he, the Fire and the Cross, the Assaults of wild Beasts, the breaking of Bones, cutting off Limbs, yea all the Torments the Devil can invent come upon me, [o] may but attain to be with Jesus Christ. Being brought to Rome and presented to the Governor, while they made ready for his Martyrdom, he and the Christians improv'd their time in Devotion; he pray'd with and for them, and recommended to our Saviour the State of his Church, earnestly folliciting him to stop the begun Persecution, and to bless the Christians with hearty Love and Charity towards one another.

The Time and Manner of his Death.

That the Execution might be more pompous and visible, the Time of their Saturnalia, a solemn Festival when they usually entertain'd the People with bloody Sights, was pitch'd on for his Death. A. D. 107. On December the 20th he was brought into the Amphitheatre, and the Lions let loofe on him, whose Roarings he entertain'd with saying. That now as God's own Corn, he should be ground between the Teeth of those Beasts, and become pure Bread for his Heavenly Master. And as he desir'd the Bellies of wild Beafts for his Grave, so they quickly dispatch'd him, leaving only what they could not well devour, a few hard Bones. Thus died the Renown'd Ignatius at a great Age, after he had been sole Bishop of Antioch about 37 Years, being succeeded by Heron an eminent Person, who also follow'd him in laying down his Life for his Flock.

His Bones buried at Antioch.

The Bones of this Martyr that were left by the wild Beafts, some of the mournful Spectators gather'd up and transported to Antioch, where they were joyfully receiv'd, and honourably inter'd in a Cometary without the City, but af terward by the Emperor Theodofius with Solemnity remov'd to a Temple within the City, which ist tru ver W

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which was confecrated to his Memory. I think it not worth while to relate the many Miracles faid to be done by them, nor how those few Bones came to supply so many Places and Countries as they are said to be in, nor the strange Travels of his Head, and how at last it came to the Jesuits College at Rome, where it is pretended to be, and is there solemnly and religiously worship'd.

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"St. Ignatius was a Person in whose Breast the His Chartrue Spirit of Religion did eminently dwell, of ratters, very moderate and mortissed Affections to the World, laborious in propagating the Gospel, a prudent, diligent, and faithful Pastor, and like his Master laying down his Life for the Flock. He

esteem'd his Sufferings an Honour and Privilege, looking on his Chains as his Jewels and Ornaments. To which we may add that most exemplary Humility which after all abounded in him.

The only genuine Remains of this Martyr are His Writhis seven foremention'd Epistles, which were highly esteem'd by the Antients, and need no other
Commendation than what Polycarp has given of
them; telling us, They contain Instructions and
Exhortations to Faith and Patience, and whatsever is necessary to edify us in the Religion of our
Saviour. These genuin Epistles are all publish'd
in English by Dr. Wake. There are also eight
other Epistles attributed to this Father, but
these are by all Learned Men look'd upon as
Spurious.

The End of Sr. Ignatius's Life,

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The

The LIFE of St. POLYCARP.

Bishop of Smyrna.

Polycarp probably born at Smyrna.

S Smyrna was the Episcopal Seat of St. Po lycarp, so I see no reason why we may not fix it as the Place of his Nativity. And if fo, as this Remarkable City of Ionia in the Leffer Asia was famous for several other things, and particularly for its first Claim to be the Birth-place of Homer, fo it will be more fo for being the Place of this eminent Father's Birth and Education, as it certainly was his Charge, and the Scene of his Martyrdom. He was probably born in the Time of Nero's Reign, and educated, as the Greek Menaon tells us, at the Charge of a No ble Matron, whose Granarys being at a certain time exhaufted by relieving the Poor, were again fuddenly fill'd by his Prayers. He was, while young, St. John's Disciple, and instructed by other Apostles, being familiarly acquainted with many who had feen our Saviour on Earth, as Irenaus affures us.

Constituted Bishop of Smyrna by St. John.

The Seat of Smyrna being vacant by the Death of Bucolus, St. Polycarp was constituted Bishop in his room by St. John, as the Antients unanimoully agree, and also by some other Apostles joining A. D 82. with him, as Irenaus intimates, and Eusebius more fully affirms. It was no small Honour to him that he was that Angel of the Church at Smyrna, to whom St. John writes with great Commendations of him, as is unquestionably prov'd by Arch-Bishop







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Bishop User. It was also a great Argument of his Judgment and Fidelity, that Ignatius recommended his Church at Antioch to his peculiar Care, in an Epistle which he sent him from Troas, when upon his Journey to his Martyrdom at Rome. by which his Church was bereft of his own Guidance.

Soon after the Death of St. Ignating, the Holy His Epifle Polycarp collected his Seven Epiftles, and fent to the Phithem to the Church of the Philippians, prefixing lippians. thereto an Epistle of his own, highly esteem'd by A.D. 108. the Antients: Herein he congratulates the Christians at Philippi, for receiving the imprisoned Saints as they ought, whose Chains he calls the Crowns of God's Elect. Then he extols their Piety, exhorting them to continue and increase therein, laying down many excellent Instructions in order thereunte. He further taught them the Reality of our Saviour's Incarnation and Death, condemning those who disbeliev'd the Resurrection and the future Judgment, as the first-born of Satan. Then he modestly expresses his unfitness to instruct them, who had had St. Paul among 'em, acknowledging his deficiency in the Knowledg of several things contain'd in the Holy Scriptures. This Epistle he sent to them by a Christian whose Name was Crescens.

After this we have no distinct account of St. Goes to Polycarp till he became more publick, by endea-Rome. youring to extinguish the Flame that began to a- A.D. 1576 rife between the Eastern and Western Churches bout the Quartodeciman Controversy concerning he time of keeping Easter; the former keeping t according to the Jewish Passover, as a fix'd east at the Full-Moon; and the latter as a moveble Feast, according to the Resurrection, on the unday after. To this purpose he goes to Rome to onverse with Anicetus then Bishop of that Proince, as Irenaus affures us. They both indeed leading Apostolical Practice for their Warrant, puld not prevail on each other to quit their Cufoms herein. But notwithstanding this, and some o-Per leffer Differences, they amicably agreed in Cha-

TILVA

rity, as knowing the Vitals of Religion lay not in fuch external Observances. In token of which they communicated together at the Holy Sacrament; and Anicetus to shew his respect for St. Polycarp, admitted him to confecrate the Elements in his own Church; after which they amicably parted, each fide maintaining Peace and Christian Communion.

His Zeal refy.

Indeed the pious Mind of this Father was zeaagainst He- lously affected against the venomous and pestilent Principles which then corrupted the Christian Faith. So that when he heard them, he used to stop his Ears, crying out, Good God, to what Times haft thou reserved me, that I should hear such things! immediately avoiding the place. During his stay at Rome, he gain'd many to the Communion of the Church, who had been infected with the pernicious Herefys of Marcion and Valentinus, affirming two Gods, one Good, and the other Evil, &c. And when one day Marcion met him, and refented it that he did not falute him, faying, Polycarp, Own us: He replied in a just Indignation, I own thee to be the first-born of Satan. This his Zeal against Hereticks he probably learn'd from St. John, who once going into a St. John's Bath, where was Cerinthus a grand Heretick, he immediately started back, faying, Let us be gone, lest the Bath wherein this Enemy of Truth is, fall on our Heads; which Paffage Irenaus tells us some then alive heard from St. Polycarp's own Mouth.

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Zeal against Cerinthus.

Polycarp's Sufferings. A.D. 166.

These are all the remarkable Passages I find recorded by the Antients concerning Polycarp during his Government at Smyrna, till Persecution brought him on the Publick Stage, which grew vehement under the Reign of Antoninus Philosophus. At this time the general Cry at Smyrns was, Away with the Impious, or Atheists (so filing the Christians, for denying their false Gods) let Polycarp be sought for. At which this Cham pion was not surpriz'd, tho through the great la portunity of his Friends he was prevail'd on to withdraw himself into a neighbouring Village,

continuing with a few Companions Day and Night in Prayer, as his manner was, for the Tranquillity of all the Churches. Three days before he was apprehended, as he was at Prayer in his Bed, he fell into a Trance, dreaming he faw the Pillow under his Head all on fire, which he interpreted as a Presage, That be should be burnt alive

for the Cause of Christ.

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St. Polycarp was in the mean time diligently St. Polyfought for; and being discover'd by a Youth, carp ap-constrain'd thereto by the Force of Torments, prehended. tho he might still have escap'd his Enemies, he refus'd, faying, The Will of the Lord be done; and so came to his Persecutors, saluting them with a very chearful Countenance, and invited them to refresh themselves at his Table, only requesting an hours time for Prayer, This being granted, he continued in his Devotions near two hours, with fuch fweetness and fervour, that all that heard him admir'd, feveral of the Soldiers repenting they were imploy'd against so Venerable an old Man. His Prayer being ended, they fet him on an Ass, and carried him towards the City, being met on the Road by Herod the Irenarch (a kind of Justice of the Peace) and his Father Nicetes, being chief Agents in this Persecution.

They taking him up in their Chariot, fought to His Tempundermine his Constancy, asking him, What harm tation and there was in calling the Emperor Dominus, and sa- Sufferings. crificing, by which he might escape punishment? To which at present he made no Reply, till being vehemently urg'd, he utterly refus'd to comply. Whereupon, their feeming Kindness being turn'd into open Rage, they so violently thrust him out of the Chariot, that his Thigh was bruis'd with the Fall. At which nothing daunted, he chearfully hasted to his Execution, where amidst the Clamours of the People, a Voice from Heaven was heard by many, faying to him, Be conrageous, Polycarp, and quit thy felf like a Man; which could not but remind him of that Glorious Promile

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Promise made him about seventy Years before by our Saviour, Be thou faithful unto Death, and I Rev. 2.10.

will give thee a Crown of Life.

His Difthe Proconful.

When he was brought before the Tribunal, the course with Multitude shouted and rejoyc'd at his being taken; and the Proconful having ask'd if he were Rolycarp? perswaded him to recant. Regard, faid he, thy great Age; swear by the Genius of Cæsar; Repent, and say with us, Take away the Impious, the Terms usually proposed to Christians, who were generally traduc'd as Traytors, for refusing to swear by the Emperor's Genius. The Holy Man looking up to Heaven, and then beholding the Heathen Multitude, and beckoning towards them faid, with a fevere Countenance, Take away the Impious; but in a very different fense from that wherein he was requir'd to say so. The Proconful then promising to release him if he would swear and blaspheme Christ; he reply'd, Fourscore and fix Years I have serv'd him, and he never did me any Injury; How then shall I now blaspheme my King and my Saviour? And the Proconsul still importuning him to swear by Casar's Genius; He reply'd, Since you are so vainly ambitious I should swear by the Emperor's Genius, as you call it, hear my Confession, I am a Christian. And if you desire to know more of my Religion, appoint a Time and you shall hear it. The Proconful bidding him perswade the People, he answer'd, I rather address my self to you, we being commanded to give Princes all due Honour: I think not the People competent Judges to receive an Account of my Faith.

This great Courage.

The Proconful now feeing Perswasions fruitless, came to more severe Arguments: I have wild Beafts, says he, ready to devour you unless you repent. To which the Martyr reply'd, Call for em, for we will not turn from Good to Evil, it only becoming us to turn from Vice to Virtue. The Proconful hereupon added, That seeing he made So light of wild Beasts, he would tame him with the more terrible punishment of Fire. But Polycarp

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bravely reply'd, You threaten me with a Fire that is presently extinguish'd, but are ignorant of the Eternal Fire of God's Judgment reserved for the Wicked in the other World. But why do you delay? Order what Punishment you please. All this and much more he exprest with a chearful Countenance and steady Mind, insomuch that the Proconful himself was amaz'd; but finding he could not prevail, he commanded the Crier (as was ufual in fuch Cases) thrice to make open Proclamation, Polycarp has confest himself a Christian! Upon this the whole Multitude cried, with a mighty shout, This is the Great Doctor of Asia, and the Father of the Christians! This is the de-Aroyer of our Gods, who teaches Men not to Sacrifice to, or worship the Deities! Thereupon they desire Philip the Asiarch to let loose the Lions upon him; which he excusing, that Exercise being over, they as one Man demanded he should be burnt alive, a Death which he had foretold should befal him.

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This was no fooner pronounc'd than executed, His Marevery one striving to have a hand in the Tragedy, tyrdom. especially the Jews, whose Enmity to Christians is A.D. 166. almost as natural as the Fire's burning. The Fewel being ready, he began to lay aside his Garments, and to put off his Shoes, which Office Christians were wont to esteem their Honour to perform for him, being venerated from his Youth for his admirable Life. The Officers coming to nail him to the Stake, he defir'd them to forbear, affuring them, That he who strengthen'd him to endure the Fire, wou'd enable him, without nailing, to fland immoveable in the hottest Flames. Then being tied as a Sheep ready for the Slaughter, a grateful Sacrifice to God, he pour'd out the following Prayer, O Lord God Omnipotent, the Father of thy His Prayer dearly-beloved and ever-bleffed Son Jesus Christ, at the by whom we have received the Knowledg of Thee Stake. the God of Angels, Powers, and of every Creature, and especially of all just Men who live in thy Pre-Jence: I bless thy Sacred Name, that thou hast E 4 vouch-

vouchsaf'd to bring me to this Day, and to this Hour, that I may receive a Portion among the blefsed Martyrs, and drink of thy Son's Cup, for the Resurrection to Eternal Life, both of Soul and Body, in the Incorruption of the Holy Spirit. Into which Number grant I may this Day be receiv'd, as an amiable and acceptable Sacrifice, as thou the only true and faithful God hast prepar'd, foreshewn, and now accomplished. For this, and all other Benefits I laud thee, I bless thee, I glorify thee, through the Eternal High-Priest thy dear Son, Jefus Christ, to whom with thee and the Holy Ghost, be Glory both now and for ever. Amen.

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The Flames withheld from burning him.

His Prayer being ended, and the Fire blown up, the Flames wonderfully form'd themselves into an Arch, gently encompassing his Body, which remain'd in the Fire like purify'd Gold, and withal fent forth a delightful Fragancy, as the Church at Smyrna affures us, who were Eye-witneffes of his Martyrdom. The Infidels beholding this wondrous fight, were the more enrag'd, and com-manded the Executioner to flab him with a Sword: Which being done, drew fo much Blood as extinguish'd the Fire, to the great wonder of the Beholders. The Christians desirous to give him an honourable Funeral, were prevented by fome, especially the Jews, who instigated the Proconful to deny them his Body, left leaving their crucify'd Master, they should now worship Polycarp; Little considering (as the Relaters add) how impossible 'twas that the Christians should be brought to for sake their Lord, whom they adore as the Son of God, to follow the Martyrs whom they esteem only as his Disciples.

The Original of the

Upon this the Centurion order'd his Body to be burnt to Ashes; nevertheless the Christians gayearlyCom- ther'd up his Bones as a choice Treasure, and dememoration cently inter'd them, relolving, if possible, to of Martyrs. meet annually in the same place, and commemorate his Martyrdom, to shew their Respect to the departed Saint, and encourage others to testify the Truth in like manner: Which Considerations

gave birth to the yearly Commemoration of the Martyrs, so generally observed in the Primitive Church. Thus died this Apostolical Man, the Disciple of St. John, about the 100th, or according to Hegesippus, the 120th Year of his Age, having been Bishop of Smyrna about 84 Years. He made his Exit on Saturday, Feb. 23. upon which day his Memory is celebrated by the Greek Church, but by the Latin on January 26. His Tomb is on the South-East part of the City of Smyrna, still maintain'd by the charitable Contribution of Strangers.

This famous Doctor's and eminent Martyr's His ChaMemory, was not only reverenc'd by Christians, ratter and
but, as Eusebius observes, was every where mention'd with Honour. We have nothing of his
certainly Genuine, but that excellent Epistle
which he wrote to the Philippian Christians, and
prefix'd to those of Ignatius, which was valued
by the Antients next to the Divine Writings,
and publickly read, as St. Jerom assures us, in the
Assemblies of the Asian Churches. Of which Epistill we have now an excellent English Version by

Dr. Wake.

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The LIFE of

St. QUADRATUS

Bishop of Athens.

Quadratus probably born at Athens.

A. Disciple

of the Apo-

files.

HE Ecclesiastial Records give us no distinct Account of the Birth-place of St. Quadratus: But his Residence and Government at Athens, make it probable that he was As Nature furnish'd him with excellent Parts, fo this Seat of Literature was of mighty advantage to his Education: The Greeks testifying him to be a Man of great Learning, and train'd up in the most useful Parts of Philosophy. He was also imbued with Christian Knowledg by Apostolical Instruction, being, as Eusebius and St. Jerom more than once affure us, an Auditor of the Apostles, and particularly of St. John; and therefore, together with Ignatius, Polycarp, Papias, and others, reckon'd by Eusebins in the first Rank among the Apostles Succesfors.

Made Bishop of Athens. A.D. 118.

He was chosen Bishop of Athens in the room of Publius (thought to be that very Publius whom St. Paul converted at Melita) as this had succeeded in the room of Dionysius the Areopagite in that Province. As the Consequence of that Bishop's Martyrdom, and the Persecution attending it, his People were generally scatter'd, their publick and solemn Assemblies deserted, their Zeal grown cold and languid, their Manners corrupted, and they were almost reduc'd to a total Apostacy from Christianity. In this dismal State Quadratus

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dratus found this Church when he undertook the Care of it, who therefore applied himself with a fervent Zeal to revive the antient Spirit of Religion, re-establishing Order and Discipline, and blowing up their Faith and Fervor into a holy Flame. He preach'd the Word with such Diligence, so enlarg'd the Bounds of the Church by daily Converts, and in a little time reduc'd it to so excellent a Temper, that Origen who liv'd some time after, instances in that Church at Athens, to shew the Glory of Christianity in the excellent Effects of it above all other Religions in the World.

For this his extraordinary Work he was fitted Had a Spibly supernatural Endowments, being endued with rit of Propassing a Spirit of Prophecy, of speaking extempore upon phecy. immergent Occasions, and of expounding difficult Scriptures, as Eusebius assures us, affirming that as he was contemporary with Philip's Virgin Daughters, so like them he had the Gift of Prophecy. And the Greek Menson tells us, he had such a Power of Miracles, that by his Prayers he ruin'd the Heathen Temples, thereby confounding the Insidels and increasing the Christian

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But now after a short Tranquillity there arose a A great mighty Tempest of Persecution, under Adrian's Persecu-Reign. Indeed Tertullian tells us, that Adrian tion. had publish'd no Edict against the Christian Church; but white Trajan's were unrepeal'd there wanted not Instruments to prosecute them, especially when Adrian came to the Empire, whose Cruelty they knew too well to suppose him an Enemy to such Proceedings. This Prince was indeed zealous for his own Religion, but therefore the greater Hater of Christians, whom he stigmatizes with a base and insamous Character in his Letters to Servianus the Consul.

Adrian was especially fond of the Greek Learn-Adrian ing and Philosophy, which brought him about the comes to oth or 7th Year of his Reign to Athens, where he Athens. Was initiated into the Eleusinian Mysteries, which A.D. 124.

being

being efteem'd the most Sacred ones of the Gentile World, were emphatically call'd the Mysteries. Here he continu'd the whole Winter, and his superstitious Zeal for Paganism was counted sufficient Warrant for active Zealots to oppress the Christians. Upon which the Persecution growing fierce, several undertook to remonstrate and declare their Case to the Emperor, among whom were Aristides a Christian Philosopher.

St. Quadratus's
Apology.
A. D. 126.

Our Quadratus also address him with an excellent Apology, defending the Christian Religion from the Cavils and Reproaches of its Enemies, particularly pleading our Saviour's Miracles: The Works, saith he, of our Saviour were always conspicuous, because true; those who were cur'd and rais'd from the Dead by him, openly appear'd, and were seen of all, and that not only while he convers'd on Earth, but long after: Yea, he adds, some of them surviv'd to our time. Besides this Apology we hear from the Antients of no other Writing he lest behind him.

The Persecution abated,

It providentially happen'd, that about the same time the Proconsul of Asia wrote Letters to the Emperor, concerning the Injustice of the usual Proceedings against Christians, being put to Death meerly to gratify the Clamours of the People, without any legal Process. These, together with the abovemention'd Apologies, took off the keenness of his Fury; and that greater Moderation might be shew'd toward'em, he wrote Letters to the Governors of his Provinces, requiring, That malicious and fraudulent Informers should be discouraged, that all Causes against them should be fairly heard; and that if any Accusation appear'd to be from Malice and Spite, their Accusers should be severely punish'd.

His Martyrdom about the Year 137. This was the present peaceable State of the Church, but we find nothing concerning Quadratus after Adrian left Athens besides what the Greek Menaon tells us, that by the Violence of his Persecutors he was driven from his Charge there, and went and preach'd the Gospel at Mag-

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nefia a City of Ienia in Afia Minor, and that there he fuffer'd Martyrdom, having been first tormented with various Punishments about the end of Adrian's Reign, as is supposed, and that he lies entombed in the same City. Which, if so, became now memorable for this, as it had been before for the Death of Themistocles that samous Commander and Citizen of Athens.

The Life of this Father being short, I shall Jerusalem take leave to infert a remarkable Paffage that hap-plough'd up pen'd about the time of his Death. After many and defil'd. deplorable Calamities that had befallen the Jews, A. D. 137. the Emperor Adrian confidering that the Remains of their holy City and Temple was one great Cause of their Rebellion, order'd the City, and especially the Temple, to be entirely ras'd and plough'd up, according to the Roman Custom, by which was entirely accomplished the Prediction of our Saviour, that one Stone should not remain upon another: And at the same time all the Jews remaining in Palestine were for ever banish'd out of their Native Country, and their whole Race forbidden to much as to come within View of Jerusalem, even from the highest Hill, upon the Penalty of immediate Death. In the same Year Adrian, out of the Ruins of the old City, built a new one; and to efface the Name of Jerusalem, he call'd it, Alia Capitalina, by which Name it was known for several Ages, causing it also to be inhabited wholly by Romans and Foreigners. In this City Mount Calvary, the ordinary Place of Execution, was now inclos'd within the Walls, and Mount Sion the Place of the Temple, and all the Southern Parts of the old City excluded, left desolate, and afterwards cover'd with Wood, Weeds and Rubbish. He also erected a Roman Theater, and built Idolatrous Temples here, and put over the Gate leading to Bethlehem the Figure of a Swine, which of all Beafts the Jewish Nation most abhor'd.

This fad Defolation of the Jews open'd the Eyes of great Numbers, who now clearly faw the Hand

Aquila and tran-Mates the Bible into Greek.

Hand of Heaven, and embrac'd Christianity: turns Jew, And as this new City became inhabited, a new Church of Christians was establish'd here, confifting all of Gentile Converts, and of fuch as entirely renounc'd Circumcifion and the Ceremonies of the Law. Of these St. Mark, a Gentile Christian, and a most learned and celebrated Person, was Bishop: he was the first Bishop of Ferusalem of the Uncircumcifion, and continued about 20 Years in that Station. At this time the Christians of this City exceedingly flourish'd, and were so renown'd for their Miracles, that Aquila himself, the Emperor's Father-in-law and Overseer of the Buildings, being convinc'd, was baptiz'd and embrac'd Christianity. But the he chang'd his Religion, he purfued his old Magical Errors, for which after frequent Admonitions he was cast out of the Church. This he resented as so great an Affront, that he renounc'd the Faith, was circumcis'd, and became a Jewish Proselyte; after which he made himself Master of the Hebrew Tongue, and translated the Bible into Greek, with defign both to ruin the Reputation of the Septuagint, and to corrupt and darken the Prophecies relating to our Saviour, which Translation is therefore highly esteem'd by the Jews.

> The End of St. Quadratus's Life. s known for december cauther it also as be abited wholly by Pool and occupied al-

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to defolier, and afterwards covered with Wests.

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The Martyr.

T. JUSTIN was born about the 6th Year St. Juffin of Trajan's Reign at Neapolis, antiently born, call'd Sychem, a noted City of Palestine in A.D. 103. the Province of Samaria. His Father was one Priscus the Son of Bacchius a Gentile, who took care to have him educated in all the Learning and Philosophy of the Gentile World, of which we have large Proof in his Writings. To advance himfelf in which, while young he travel'd into Foreign Parts, especially Egypt, a Country most remarkably conducive to this purpose, where, as himfelf tells us, he had an Account at Alexandria of the Seventy Interpreters, and was shew'd the Cells wherein they perform'd that elaborate Work. Of all the Sects of Philosophers he most esteem'd and follow'd that of Plate, which he afterwards tells us came nearest the Principles of Christianity.

But neither in this, nor any other Study of Phi-His Conlosophy could he find Satisfaction, till he came to version,
be assured of the Truth and Divinity of the Chri-and the
stian Religion, to which he arriv'd, at about 30 means of
Years of Age, by the following means, as he informs us in his Dialogue with Trypho. As he was A.D. 133.
walking in a solitary Place by the Sea-side, he
met with a grave old Man of a venerable Aspect,
with whom discoursing of Philosophy in general,
and Platonism in particular, Instin assirm'd this to
teach the only true way to Happiness: The other

at large refuted this Opinion, and instead thereof directs him to the Inspired Prophets of the Old Testament, concluding with this Advice, Above all things pray that the Gates of Light may be fet open to you, for these things are not perceiv'd and understood by any, unless God and Christ grant Men the Knowledg of them; and then he departed. This wife Discourse made a great Impression on his Mind. and inflam'd his Soul with an ardent Love to the Prophets, and to those excellent Persons who were Friends to Christ. And now enquiring feriously into the Christian Religion, he confesses, he found it the only certain Philosophy, and best fitted to yield a sweet Serenity of Mind, in which he was greatly confirm'd by beholding the innocent and excellent Lives of Christians, and their Constancy in enduring the greatest Torments, and most terrible Deaths for their Religion.

His Oration to the Gentiles.

The fo fudden Departure of this eminent Perfon from Heathenism was no little Trouble to the more confiderate Gentiles; to fatisfy and convert whom, as well as to vindicate himself, he wrote a particular Discourse, wherein he tells them, He had not rashly and without Judgment left the Rites of their Religion, but because he could find nothing therein truly Sacred and worthy of God, it being on the contrary, full of Madness and Confusion. And then after many convincing Arguments of Folly of Paganism, and the Excellency of Christranity, he concludes with a ferious Exhortation, Come hither O ye Greeks, and partake of a most incomparable Wisdom, and a Divine Religion, and acquaint your selves with an immortal King. come as I am, who was sometime as you are, but have been convinced by these Arguments of the Efficacy and Divinity of the Christian Doctrine. But tho he left his former Profession, he retain'd his antient Garb, as Eusebius and St. Ferom note, preaching and defending Christianity in his Philo-Sophick Pallium or Cloke, as those Christians generally did who had been profess'd Philosophers.

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But it was not so much the Habit, as his Doctrine Comes to and Actions that shew'd him to be a true Christian Rome. Philosopher. He quickly became conspicuous at A. D. 1392 Rome, whither he came about the Beginning of Antoninus Pius's Reign, and there strenuously endeavour'd to defend and promote the Christian Cause, and particularly to beat down the Heresies that then disturb'd the Church. He wrote a Book against all forts of Heresies, but especially fet himself against Marcion, who began his He- The Heres? rely about the Year 144. teaching that there were of Martwo Gods; one the Creator of the World, the God cion. of the Old Testament, and the Author of Evil; the other a more Supreme Being, the Author of Good and the Father of Christ, whom he sent into the World to dissolve the Law and the Prophets, and to

destroy the Works of the other Deity. The Christians, who had suffer'd much from Writes his began about the twelfth Year of first Apo-Hereticks. this Reign to be more hardly treated by Pagans: logy. For the Antoninus was fignally mild and gentle, and put out no Edicts against them, yet Christians being generally traduc'd as a wicked Generation, and as if their Nocturnal Affemblies were abominable, they were feverely perfecuted by virtue of former Edicts and the standing Laws of the Roman Empire. To clear them from these foul Aspersions, and to alleviate the Severities they labour'd under, the Great Justin about this time publish'd his first Apology, presenting it to the Emperor, his two Sons, and the Senate; wherein with great Strength and Evidence of Reason he defended the Christians from the common Objections and Calumnies of their Enemies, prov'd the Divinity of the Christian Faith, and shew'd how unjust and unequal it was to proceed against them without due Conviction and Form of Law; acquainted them with the innocent Rites and Viages of the Christian Assemblies, and finally minded the Emperor of the Practice of Adrian his Predecessor who commanded that the Christians should not be needlesty and unjustly vex'd, but that their Canse

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should be heard and determin'd in open Courts. This Apology is written with the Freedom of a Prophet, yet also with all the Respect due to an Emperor, and contains so much of the Doctrine and Manners of the Primitive Christians, that it is one of the most considerable Monuments of Antiquity.

The Empein favour of the

This happy Address of Justin had its desir'd Efror's Edist feet; for the Emperor, naturally of a compassionate and generous Disposition, being mov'd partly by this Apology, and partly by the Accounts he Christians. had from other Parts, wrote in favour of the A.D. 152. Christians to Athens, Thessalonica, and all Greece. Besides in the 15th Year of his Reign he publist'd an Edict directed to the common Affembly of Asia, wherein having alledg'd how his Father order'd, that none should be any way molested, unless convicted of Attempts against the Roman Empire; he thus concludes, If any still create them Trouble meerly because they are Christians, let him that is indicted be discharg'd, tho he appear to be of that Sect, and let the Accuser, undergo the Punishment.

Tuftin writes aeain/t Tryphon the Jew. A. D. 155.

'Tis not improbable that Justin Martyr accompany'd those that carried this Edict to Ephesus; for there we find him not long after conferring with Tryphon the Jew, probably the same with Rabbi Tarphon often mention'd in the Jewish Writings, who in a time of War, caus'd by the Jews Rebellion, fled into Greece, and there much improv'd himself by Converse with the Philosophers of that Country. With him St. Justin engag'd in a two days Dispute; wherein he admirably defended Christianity against Judaism, and discover'd the Spite and Malice of the Jews, in sending Persons up and down the World to report that Jesus the Galilæan was a Deceiver, and that his Religion was nothing but Cheat and Imposture, solemnly Anathematizing in their Synagogues all that turn'd The Issue of this Controversy was, Christians. that the Jew acknowledg'd his Discourse to have much more in it than he could expect, defiring a continu'd Share in his Friendship. The

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The Fourth General Persecution began with An- The fourth tonine the Philosopher's Reign, wherein many Persecution suffer'd Martyrdom at Rome, which yet discou-began, rag'd not the Great Justin from returning thither A.D. 162. about the same time. Here he had frequent Con- St. Justin tells with Crescens a Cynick Philosopher, who, disputes according to the Genius of that Sect, was proud with Crefand conceited, furly and ill-natur'd. He endea- cens, A. D. 165. your'd by base Arts to traduce the Christians, and represent their Religion under the most infamous Character; which proceeded either from downright Malice, or else from wretched Ignorance in the Christian Affairs, as the Martyr offer'd to make good, if admitted, in a publick Disputation with him before the Emperor and the Senate, affuring them, That either he had never consider'd the Christian Doctrines, and then was worse than the meanest Idiots, who are not wont to pronounce Sentence in Matters unknown to them; or if he had consider'd 'em, either he understood them not, or basely dissembled it, for fear of being accounted a Christian, and incurring the Fate of Socrates whose excellent Principle was, That no Man should be regarded before the Truth.

This free and impartial Censure exasperated Crescens the Cynick to endeavour his more speedy Ruin, see ks his to accomplish which he made some advantage of the Ruin's following occasion. A certain Woman, who with her Husband had liv'd in great Wantonness and Debauchery, having now embrac'd the Christian Religion, us'd long and diligent Endeavours to reduce him from his vitious Courses; all which proving vain, she at length su'd out a Divorce, which to enrag'd him, that he accus'd her to the Emperor for being a Christian: But she petitioning to be heard, he drop'd her Profecution, and turn'd his Rage against one Ptolomeus, by whom she had been converted, whom he got into Prison, and procur'd to be there tormented, only for confessing himself a Christian. At length he was condemn'd to die; whereupon one Lucius a Christian standing by, could not forbear repre-

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fenting to the Judg, That for an innocent and virtuous Man to be condemn'd to die, meerly for bearing the Name of a Christian, was very unjust, and not reputable to the Emperor or Senate of Rome. Which was no sooner spoken, but he with a third Person was fentenc'd to the fame Fate, Lucius thanking him for delivering'em from wicked Governours on Earth, and sending them to the Governour of Heaven.

Tuftin logy. A. D. 166.

These and the like Severities awaken'd Justin to writes his write a second Apology, directed to Antoninus the fecond Apo- Emperor, and to the Senat of Rome; in which he gives a true and genuine Relation of the Case, complains of the Unrighteousness and Cruelty of such Dealings, to punish Men only for Christianity, without accusing them of any real Crimes: he answers the usual Objections against them, and desires no more Favour than that the World might be truly acquainted with their Cafe:

The Empefor Paganism, and Christians.

This was a terrible Year to the Romans; and ror's Zeal the Emperor, instead of regarding this Apology of St. Justin, made use of all Pagan Methods to stop their impending Miseries. Hs was a great against the Philosopher, and most superstitiously zealous for the Heathen Rites, but entertain'd an ill Opinion of the Christians, ascribing their resolute suffering Death not to judicious Consideration, but to meer Stubborness and Obstinacy. With him Crescens eafily infinuated himself, and set him against Justin as an active Promoter of the Christian Religion, and procur'd him to be cast into Prison; where, the Greeks tell us, he was prepar'd by feveral antecedent Torments for his Martyrdom.

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Tuftin's Courage.

And now the time is come that the Great Justin must seal the Truth, which he had defended, with his Blood: The Account of which we have from the Acts of his Martyrdom, which are believ'd to be very antient and authentick. They tell us, that Justin and fix of his Companions were seiz'd and brought before Rufticus the Prefect of the City, an eminent Philosopher and Tutor to the Emperor, who seeing Justin, persuaded him to obey the

the Gods, and comply with the Emperor's Edicts. The Martyr answer'd, None could be justly condemn'd who obey'd the Commands of Jesus Christ. Then the Governour asking him in what kind of Learning and Discipline he had been educated? He reply'd, That he had labour'd to know all kinds of Discipline and Learning, but had finally acquiesc'd in that of the Christians, tho slighted by prejudic'd Persons. Miserable Wretch, said the Governour, are you then captivated with that Discipline? I am, reply'd Justin, for with sound Doctrine do I follow the Christians. And being ask'd what their Doctrine was, he answer'd, The true Doctrine which we Christians profess, is this: We believe the one only God to be the Creator of all things visible and invisible, and our Lord Jesus Christ to be the Son of God, foretold by the antient Prophets, and who shall come to be the Judg of all Mankind, a Saviour, a Preacher, and a Master to all that are duly instructed by him: Adding, that as for himself he was unable to say any thing becoming his infinite Deity; That this was the Business of the Prophets, who had many Ages ago foretold the coming of the Son of God into the World. Prefect next enquir'd where the Christians were wont to affemble; and being told, That the God of the Christians was not confin'd to a particular Place, he ask'd, where Justin usually instructed his Disciples; who gave him an account of the Place where he dwelt, acknowledging he preach'd the Christian Doctrine to all that resorted to him. Then the Prefect having feverally examin'd his Companions, thus address'd himself to Justin; Hear, you that are noted for your Eloquence, and think your self in the right, if I cause you to be scourg'd from Head to Foot, do you think to obtain Heaven? He answer'd, Tho he should suffer what he had threatned, yet he hop'd to enjoy the Portion of all true Christians. And when ask'd again, whether he expected that Remard; he reply'd, He not only expected, but was so certain of it, that there was no room for doubt. The Governour arguing no further, com-F 3 manded

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manded them to go altogether, and Sacrifice to the Gods. The Martyr declar'd, That no Man in his right Mind could defert Truth, to embrace Error and Impiety. And when threatned, That unless they comply'd they should be tortur'd without Mercy; Justin added, That they desir'd nothing more earnestly than to endure Torments for the sake of Jesus Christ, which would add to their Happiness, and procure them Confidence at the dreadful Tribunal of their Lord and Saviour, before whom the whole World must appear. To which the rest affented, crying, Dispatch us as soon as you please, for we are Christians and can't facrifice to Idols.

His Martyrdom.

the Governour pronounc'd Sentence, That for refusing to sacrifice to the Gods, and to A. D. 167. obey the Imperial Edict, they should be first scourg'd, and then beheaded according to the Laws. Holy Martyrs rejoicing, prais'd God for this Sentence; and being remanded to Prison, they were accordingly scourg'd, and then beheaded; their Bodies being taken up and buried by the Christians. Thus dy'd Justin the Celebrated Apologist and Martyr, in the seventh Year of Antoninus the Philosopher's Reign, whose Writings have been justly admir'd in all Ages, tho not wholly free from Error.

His Charaller.

And now having trac'd this Martyr to the Grave, let us consider his Character. He was of a pious Mind and very virtuous Life, tender of God's Honour and the Concerns of Religion. He valu'd not himself for his great Abilities, but entirely ascrib'd the Glory of all to the Divine Grace. He had a true Love to all Men, and a mighty Concern for the good of Souls, whose Happiness he constantly pray'd for and promoted, yea that of his most malignant Enemies. As to his natural Endowments, his Parts were acute, his Wit smart and pleasant; he could judiciously discern the Difference of things, and aptly accommodate them to the best purposes; in all which he was mightily improv'd by his Studies and Learning. He was indeed, with the Generality of the first Fathers, defective

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But that which feems most to impair the The Er-Credit of this Venerable Person is, that he is rors, he commonly counted guilty of some unortho- is charg'd dox Sentiments, not currently imbrac'd in the with. Christian Church: Which is true as to the Church in latter Ages, but he held scarce any but what were generally receiv'd by the Fathers in those early Times. Such are his too good Opinion, as some think, of the Vertuous Heathens, viz. Socrates, &c. as if they were a kind of Christians: And his being charg'd with holding Chiliasm, or Christ's Reign with his Saints upon Earth a thousand Years, which indeed he, with many others of that Age, held in an innocent and harmless Sense. He is also charg'd with fome erroneous Opinions about Angels and the Souls of Men; as likewise with magnifying the Power of Man's Will, which is known to be the approv'd Doctrine of the first Ages, till the Rise of the Pelagian Controversies; tho still they acknowledg'd a mighty Affistance of the Divine Grace necessary to enable the Soul for To conclude; considering the Spiritual Dutys. Sects of Philotophy he pass'd thro, and his coming (as did most of the first Fathers) fresh out of Plato's School, 'tis less strange he retain'd their Notions, and endeavour'd to reconcile them to Christianity.

As to his genuine Writings, we have only these His Wriseven Pieces extant, viz. His Exhortation to the tings.
Gentiles; His Oration to the Greeks; His First
and Second Apology; His Book of the Divine Monarchy; His Dialogue with Tryphon the Jew; and
his Epistle to Diognetus. There are some Pieces
ascrib'd to him, which are doubtful, and others
certainly spurious, which I think not needful to be

particularly mention'd.

The End of St. Justin's Life.

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Bishop of Sardis.

St. Melito probably born at Sardis.

Ardis a large and antient City in Asia, the Metropolis of Lydia, and Seat of their Kings, was probably the Birth-place of St. Melito. He was a Person of excellent Endowments, accurate and eloquent, furnish'd with all useful Learning, but chiefly conversant in Divine Studies; deeply penetrating into the less common Speculations of the Christian Doctrine.

Made Bilbop of Sardis.

For his fingular Eminence and Usefulness he was constituted Bishop of Sardis, famous for having been one of those feven Churches wherein A. D. 159, St. John commends some for owning God and Religion in a time of woful Degeneracy. To this Station he was advanc'd most probably towards the latter End of Antoninus Pius's Reign. He prov'd an excellent Governour and Guide of Souls, whose Happiness he endeavour'd to promote both by Preaching and Writing; and that he might attend it with less Hindrance, he kept himself in a fingle State: Yea, for his exemplary Chastity and Self-denial he was call'd a Eunuch, meaning one of those whom our Saviour speaks of who make themselves Eunuchs for the Kingdom of Hea-Thus he is stil'd by Polycrates Bishop of Ephesus, who was famous about the Year 196, for the Epistle he wrote to Pope Victor about the Easter Controversy. Tertullian also testifies that God crown'd the eminent Vertues of St. Melito with

with the Gift of Prophecy, he being guided by

the special Direction of the Holy Ghost.

When the Perfecution grew violent against His Apology the Christians (about the 10th Year of Antonine for the the Philosopher's Reign) among others St. Melito Christians. presented an Apology for them to that Emperor, A. D. 170. a Fragment of which we have in Eusebius, wherein he intreated the Emperor that he would vouch afe to examine the things charg'd on the Christians, and stop the Persecution by revoking the Edict publist'd against them; representing to him, That the Christian Religion was so far from being destructive to the Roman Empire, as its Enemies suggested. that it was much inlarg'd fince the Propagation thereof. He adds, That this Religion was persecuted only by wicked Emperors, such as Nero and Domitian; That the Emperor Adrian and Antoninus Pius had written several Letters in its behalf, and therefore he hop'd to obtain of his Clemency and Generofity the Favour he so earnestly requested.

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About this time arose those Hereticks call'd Anti- Several tactes or Opposites, as opposing one God against Hereticks another, being a Branch of the Valentinians and arose. Marcionites. Not long after Tatian, Justin's A. D. 171. Scholar, who had been so serviceable to Christi-Opposites. anity, fell from his Orthodox Principles, and by a Mixture of the Errors of Saturninus, Marcion, and Valentinus with his own, form'd a new Sect call'd Encratites or Continents, because they de- Continy'd the Use of Marriage, as also of divers forts nents. of Meats and Wine, pretending an extraordinary Temperance, and celebrated the Sacrament with Water instead of Wine, and were therefore call'd Hydroparastates or Aquarians. About the Begin-Aquarians. ning of these Encratites arose two other forts of Hereticks; the Adamites who imitated Adam's Adamites. Nakedness before the Fall, and fancied themselves equally innocent, as being redeem'd by Christ's Death, and therefore met together naked, affirm-

Minor, so call'd because they deny'd the Divine

ing there would have been no Marriages if Adam had not fin'd; and the Alogi or Alogians in Asia Alogi.

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Logos, and rejected the Gospel and Writings of St. John, attributing them all to Cerinthus.

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The Empederfully deliver'd,

It was also in this Father's Time that the Emperor and the ror Antoninus and the Roman Army, when en-Army won- gag'd against the Marcomanni a People of Germamy obtain'd a most fignal Deliverance by the Prayers of the Christians. The Enemy politickly retir'd between the Pannonian Mountains beyond the Danube. Whereupon the Romans supposing them to fly, advanc'd with more Bravery than Conduct; and the others still retiring, at length drew them in among those scorch'd and barren Mountains, where they were fuddenly block'd up on every side. Here great Weariness, Wounds, and a violent Thirst soon dishearten'd them, finding they could neither fight nor retreat, but must unavoidably become a Prey to their Enemies; fo that nothing but black Despair, Groans, and Lamentations appear'd amongst them. But just as the Army was ready to be destroy'd, it pleas'd God to deliver them by the judden Fall of great Showers of Rain; and thus the languishing Soldiers were reliev'd by holding their Mouths and Shields up towards Heaven. And while the Barbarians attack'd them in that Posture, making them drink their Blood with the Water, the same Clouds discharg'd a terrible Storm of Hail accompany'd with Thunder and Wild-fire against the Enemies. Hereupon Multitudes of them yielded themselves to the Romans, and the rest were generally taken Prisoners or cut to pieces.

By the Christians. Prayers. A. D. 174.

The Substance of this memorable Passage is confirm'd by many Pagan as well as Christian Writers, particularly Dion Cassius, who ascribes it to fome Divine Power. Some of the Heathen Writers indeed attribute it to Magick, and some to the Emperor's own Prayers; but there is no reafon to reject the Testimony of several Writers of those Times, who affirm'd, that the Captain of the Guards informing the Emperor that God deny'd nothing to the Christians, of whom there were many in the Legion of Melitene a City of Cappadocia;

he thereupon caus'd them to be call'd together, and their Prayers obtain'd this wonderful Deliverance. Yea Antoninus himself was so convinc'd of this Miracle, that he presently wrote to the Senate of Rome in favour of the Christians, and ordered their Accusers to be put to Death. Tertullian appeals to these Letters within twenty six Years after in his Apology, which he durst not have done had not the thing been past dispute.

As St. Melito was solicitous for the Peace of Writes two the Christians in general, he was no less so for Books conthe Welfare of his own and the neighbouring cerning particular Churches, when it was obstructed by Easter.

the warm Revival of the Controversy about Easter, some urging the Observation of it according to the Roman Usage only on the Lord's-Day. To stop which Contention, St. Melito presently wrote two Books concerning Easter, pleading therein doubtless for the Observation of that Festival at the time of the Passover, which was the Usage of the Eastern Churches, who therefore is reckon'd by Polycrates one of the chief Champions of that Cause.

Thro his great Zeal for Religion he took a His Aclong Journy into the East, most probably to fe-count of the rusalem, to be certify'd of the Books of the Sa-Canon of cred Canon, of which he gives an account to the Old his Brother, for whose sake he had done, it by a Testament. Letter, part of which, to shew what Books of the Old Testament were then generally receiv'd,

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—I travell'd into the East,—and having accurately inform'd my self of the Books of the Old Testament, I have sent you the following Catalogue. The five Books of Moses, Genesis, Exodus, Leviticus, Numbers, Deuteromony. Jesus or Joshua the Son of Nun; Judges, Ruth. The Four Books of Kings. The Two Books of Chronicles. The Psalms of David. The Proverbs of Solomon, otherwise call'd, Wisdom. Ecclesiastes. The Song of Songs. Job. The Prophets, Isaiah, Jeremiah. The Twelve Minor Prophets in one Book. Daniel, Ezekiel, Esdras

or Ezra. Out of all which I have made Collections, which I have digested into Six Books. Which Ca. talogue we see contains all the Books of the Old Testament that are in our present Bibles, except the Book of Efther, which is probably thought to be then question'd, because of the Apocryphal Additions made thereunto. Nehemiah is also omitted, probably because then join'd with, and comprehended under the Name of the Book of Ezra.

This Father wrote Books concerning almost all

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kinds of Subjects, Divine, Moral and Philosophical, proving his great Industry as well as Learning; of all which we have only the Titles, and some very few Fragments remaining. At length, His Death. fatigu'd with infinite Pains and Labours, he retreated to his Place of Rest, but the particular time and manner of his Death is unknown. He lies buried in Sardis, waiting, as Polycrates expresses it, the Episcopal Visitation from Heaven, when our Lord shall come and raise him from the Dead.

The End of St. Melito's Life.

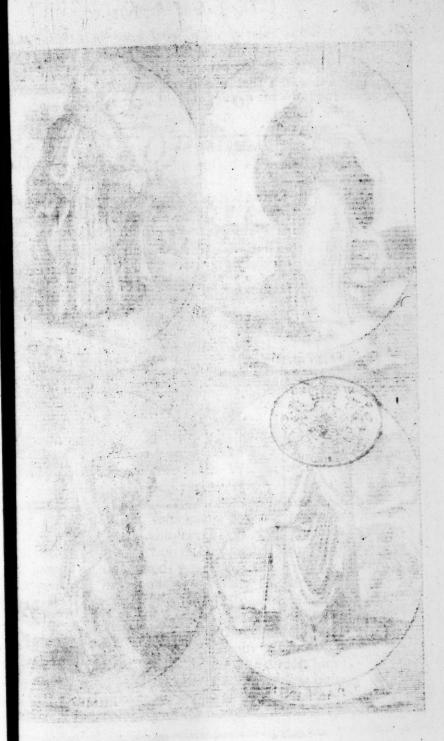
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The LIFE of

St. THEOPHILUS,

Bishop of Antioch.

Antioch, has been by some imagin'd to be the place unfame with that Theophilus to whom St. Luke certain: delicated his Writings; but this is so groundless a conjecture that it scarce deserves Notice: We herefore proceed to shew what of Certainty may be pick'd up from the Antients concerning this benerable Father. We have no sure Account whether he was born at Antioch or no, but wherever he was born at Antioch or no, but wherever he was born his Parents were Gentiles, by His Education he was train'd up in Paganism: They also tion. They also tion he was train'd up in Paganism: They also tion. They also tion which a liberal Education, and he became well are d in the greatest Masters of the Heathen Philosophy, which with his acute Wit gain'd him much Esteem among the Learned.

He was a Man of an enquiring Mind and ho-His Conheft Disposition, as sufficiently appears by his version to
Writings, and made diligent search after Truth, ChristianiBut finding no Satisfaction in Heathenism, but that to
the Stories of their Gods were not only frivolous
but profane; hereupon he seriously studied the
Books of Creation and Providence, and therein
suickly discern'd plain Notices of the Divine
Being and Perfections. This Account of the manlet of his Conversion he intimates in his Book to
dutolycus his Friend, and therefore he directs him
to the same Method of Conviction, bidding him
starch and contemplate the Works of God, the order-

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ly Vicissitude of Times and Seasons, the regula Course of the Heavenly Bodies, the admirable Variety of Seeds and Plants, the manifold Generation of Animals, and the Provident Instinct by which all Creatures are directed and made useful to Man Yea so much was he taken with this Subject, that he professes that no one is able to describe the mile Order of the Creation, tho he had a thousand Tongues and should live in the World a thousand Years, unfathomable is the Divine Wisdom therein shining forth. Hence he feem'd to have proceeded, ashe also advis'd his Friend, to the Consideration of the Sacred Writings; by which, as he adds, doubt less from Experience, a way is laid open, whereby a may come to the exact Knowledg of the Truth, that seriously apply themselves to the Study thereof.

His Doubts
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As far as we can collect from his Writings which are our only Guide herein, this was the way and means of his Conversion to Christianity to his full Compliance with which, he intimates the Doctrine of the Resurrection was for some time a great Obstruction. Indeed the Heather Philosophy taught, that from a Privation of Life to a Repossession of it there could be no Return: And hence there was scarce any Article of Faith me with fuch Opposition as this from the learned Ha thens. Hence the Philosophers of Athens mocks at St. Paul, when they heard of the Resurrection the Dead; not confidering how easy it is to the Power of God to collect our scatter'd Particles and combine them again into the same Mass, well as at first to create them out of nothing.

His Doubts resolved.

But our Theophilus, by often reflecting on the Di vine Volumes, and the Shadows of a Resurrection which he observed in Nature, at length surmounted this Objection, thorowly became a Christian and took Sanctuary in the Church, which, as him self expresses it, God has set in the World, as a Island in the midst of the Sea, into which all the Lovers of Truth may sty, as into a safe Harbow and escape the Wrath and Judgment to come.

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And now greatly rejoicing he had attain'd to Made Bithe Christian Name, a Name which he stiles, shop of Andear to God, however despis'd by ignorant and vicious tioch. Men; he was about the 8th Year of the Empe- A.D. 168. ror Antoninus Philosophus made Bishop of Antioch in the room of Eros lately dead. Some reckon him the 7th Bishop of that City, accounting St. Peter the first; but others considering the latter only under the larger Character of an Apostle, count St. Theophilus the 6th Bishop in order from him. Being thus fix'd in his Charge, he fet himfelf to promote the Happinels of Men, and to bring others over to the Faith.

This Time was remarkable for learned Christian Dionysius Writers, who were Contemporaries with him, a- of Comong whom Dionysius, then Bishop of Corinth, was rinth. of great Note, who, as Eulebius observes, not only took care of his own Flock, but also made the Christians of other Countries Partakers of his Divine Labours, promoting their Advantage every where by his Catholick Epistles, whereof we have only fome Fragments in that Ecclefiastical Historian, which shew them to be both Historical and

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Tatian was another eminent Writer of this time, Tatian dewho had been Scholar to Justin Martyr, and now fends Chrihis Follower in defending Christianity, in a remar-stianity. kable Treatise written against the Gentiles, proving A.D. 169. That the Greeks learn'd their Sciences from those whom they call'd Barbarians, which they also corrupted: Then he proceeds to the Explication and Defence of the Christian Religion in Several great Articles of it, mixing Satyrical Reflections upon the Pagan Theology and the corrupt Manners of their Gods and Philosophers, and shews that Moses is more antient than any of their Writers. This Year also Symmathe 3d Greek Version of the Old Testament was chus's made by Symmachus, who had been a Samaritan Translaand a few, and was now an Ebionite, wherein he tion. takes more liberty of paraphrasing than Aquila had done before him.

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Theophi-Christianity against A. D. 181.

As St. Theophilus doubtless made it his Business his defends throughout the whole time of his Government to promote and defend Christianity, so towards the latter end of it he particularly attempted his great Autolycus. Friend Autolycus, of whom we know nothing, but as Theophilus himself intimates him to be a Man of great Learning and Eloquence, spending whole Nights in conversing with Libraries, but withal excessively zealous for Paganism, and e qually prejudic'd against Christianity. This Religion he counted mere Madnefs, and loaded it with the most odious Calumnies which Wit and Malice could invent, bitterly quarrelling with this his Friend for defending the fame.

His Dif-

Notwithstanding which our Theophilus boldly course with undertakes him, and treats him both with the In-Autolycus. genuity of a Philosopher and the Freedom of s Friend. He plainly tells him, that the Cause of his not discerning and embracing the Truth was in himself, because Wickedness had depraved his Mind and clouded his Understanding: Adding, that is the Sun should not be blam'd for want of Light, because Mens Eyes are blinded and see it not; so Truth ought not to be complain'd of as obscure, because of the Blindness of Mens Minds. He further tells him, that the Soil must be first wip'd of from a Glass, before it could truly represent the Objest; and that God wou'd manifest himself only to purifi'd and prepar'd Minds. Then he unfolds the Divine Nature, and the Origin of the World, according to the Christian Doctrine, disprove the ridiculous Deities of the Heathens, and distinctly answers the foul Imputations commonly laid on the Christians. He particularly replies to an Objection of his Friend, concerning the No velty of Christianity, shewing that, many Essentialist it were of far greater Antiquity than any thing Heathenism could pretend to. He often presses him to comply with fo Divine a Religion, affuring him that the People with whom he was invited to join, were fo far from being such as he had represented em, that they were under the Conduct of Modesty, Sobriety

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briety. Temperance and Chaftity: That they rooted up all Vice and Wickedness, exercis'd a Divine Religion, were directed by the Sacred Word, and rewarded with Eternal Life. We know not certainly the Issue of this Conference; but if Strength of Reason, Eloquence and prudent Management could prevail, we have ground to hope Autolycus was reclaim'd from his Error and Idolatry, and the rather because we find him after the first Discourse more favourably enclin'd, and defirous of farther Instruction.

Theophilus was no less careful to prevent Chri- His Writstians being corrupted with Error, than to bring ingsagainst Infidels to the Faith; and therefore, as Eusebius Mareion tells us, had before this wrote a particular Treatife and other against Marcion, who afferted Two Deities, and that none but the Soul, and not the Body, was capable of future Happiness: To which he admitted none but his own Followers; and held many fuch impious and absurd Imaginations. He had also written against Hermogenes, who afferted, that Matter was Eternal; and that all Evil proceeded from it; and that our Lord's Body was lodged in the Sun; This Father also took care of the weaker Chriitians, composing several Catechetical Discourses for their fakes.

St. Jerom testifies he wrote many elegant Tracte, His Death? greatly conducive to the Edification of the Church, A. D. 181 Of all which we have none extant but his foremention'd Discourses with Autolycus. Soon after which he died a peaceable Death, as is most probable, after he had been Bishop of Antioch about About the same time Hegesippus, a 13 Years. Jewish Convert, the first Ecclesiastical Historian after the Apostles, died at Rome; of whose Writings we have only fome Fragments preferv'd in Eusebius. I only add, that our Theophilus is obferv'd to be the first Author that expresly applied the Word Trinity to the three Persons of the Godhead.

The End of St. Theophilus's Life,

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The LIFE of

St. IRENÆUS,

Bishop of Lyons.

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Irenæus's Original uncertain.

His Edu-

feure and uncertain, but it is generally suppos'd he was a Greek born at Smyrna. He is fitly plac'd next St. Theophilus, as being generally said by the Antients to live in the Apostolical Age. He was educated in the Studies of Human Learning in his Youth, which prepar'd him to be an excellent Instrument in the Christian Church. St. Jerom says, he was first instructed in the Christian Religion by Papias; but Eusebius, Theodoret, and also himself, testify, that he received this Instruction from Polycarp Bishop of Smyrna; perhaps he might receive it from both, who were both of them Disciples of St. John.

His Coming to France.

That he came into France is past doubt, where many Greeks about this time resided, and especially about Marseilles; but at what time, or upon what Occasion he came thither, is uncertain. Here he assisted Pothinus the aged Bishop of Lyons, in defending his Church from those pernicious Heresies which at that time began to disturb the same, by which it was endanger'd to be overrun. 'Tis thought probable, that Lyons being a City of great Traffick, some of its Merchants might trade to Smyrna, where being converted by Polycarp, they might desire him to send some grave and able Person along with 'em, to plant and propa-

gate the Christian Faith in their own Country; and that this might occasion him to send, first Pothinus, and now Ireneus, to be assistant to him; which is in effect affirm'd by Gregory Bishop of Tours. But however that be, 'tis certain he resided at Lyons several Years, in the station of a Presbyter, under the Care and Conduct of Pothinus Bishop of that City, till towards the end of the Reign of Antoninus Philosophus, when a violent Persecution rag'd in all places, and especially there.

These unhappy Times caus'd several Apologies Athenato be presented to the Emperor by eminent Chri-goras's stians, particularly Athenagoras and Miltiades. Apology. The former was a Learned Philosopher of Athens, A. D. 177. whose Writings are still extant; but we know nothing of the latter, but only that he evidenc'd his great Abilities, both in writing against the Gentiles, the Jews, and the Montanifts, maintaining against the last, That a Prophet ought not to speak in an Extasy or Fury; and also in his Apology dedicated to the Emperors Antoninus and Commodus. Athenagoras in his Apology to the two Emperors, applands the Excellency of Antoninus's Government in general; but complains of his neglect of the Christians, and his leaving them to the Rage of their Enemies: Then he refutes the principal Calumnies laid upon the Christians, as that they were Atheists, eat human Flesh, and perpetrated horrible Crimes in their Meetings. He clears them from the first; in that they own'd and ador'd one God in three Persons, and refused to worship Idols, because they believ'd them to be no Deities. He vindicated them from the other Objections, by shewing that the Christians, both by their Lives and their Laws, were far from allowing those infamous Crimes whereof they were accused.

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What Effect these Apologies had we know not, The violent but it is certain there was great need of 'em, the Persecution Persecution growing hot in many Parts of the at Lyons. Empire, especially at Lyons in Gaul, of which we have a particular account in a Letter from the

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Churches of Lyons and Vienna, to them of Afia and Phrygia, written as is believ'd by the Hand of Irenaus. This Letter tells us it was impossible to describe the severe Torments the Martyrs suffer'd, being banish'd their Houses, reproach'd, beaten, plunder'd, ston'd, imprison'd, and divers other Barbarities executed upon 'em. Their Heathen Servants were also tortur'd to force 'em to accuse their Masters of Murder, Incest, and other horrid Crimes. And multitudes were put to the most cruel Deaths, for no other Fault, but only confessing themselves to be Christians.

Pothinus's Martyrdom.

But above all Pothinus the Bishop, a venerable Person of 90 Years of Age, was mark'd out as the Object of their Fury. Age and Infirmities had render'd him fo weak, that he could hardly move himself; but he had a vigorous Soul, and earnestly long'd that Christ might triumph in his Martyrdom. Being apprehended, he was hal'd to the Publick Tribunal amidst the loud Shouts of the Magistrates, as well as of the Multitudes. Then without any reverence to his Age, he was barbarously drag'd up and down, and unmercifully beaten and kick'd by those that were near, and ston'd by those at a distance, all forts being zealous to revenge upon him the Quarrel of their Gods. At length being taken up from the Ground almost breathless, he was thrown into Goal, where two days after he refign'd up his Soul to his Saviour.

Irenæus's Rome.

The foremention'd Letter giving an account of Journey to these Sufferings, was sent to the Churches in Asia, together with feveral others containing the chief A. D. 177. Branches of the Herefy of Montanus, which were then much promoted in Phrygia by Alcibiades and Theodotus; which latter were written by the Martyrs in Prison, whose Judgment was much esteemed in those days. They also wrote to Elentherus Bishop of Rome, who was suspected to be tainted with Montanism, and persuaded the Celebrated Irenaus to carry their Letters to that City. Him they recommended to Eleutherus with

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with a very honourable Testimony, desiring he would receive him, not only as their Brother and Companion, but as a zealous Professor and Champion of that Religion which Christ confirm d by his Blood.

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After his return to Lyons, he being univerfally Made Biesteem'd, was made Bishop of that City in the room shop of of Pothinus, who at the Age of above 90 Years Lyons. had refign'd his Soul to God, after many cruel Tor- A. D. 178. ments inflicted on him by his Perfecutors. Tothis Station St. Ireneus was advanc'd in a turbulent and tempestuous Season; but he, as a wise and skilful Pilot, steer'd the Ship with a prudent Conduct. And Gregory of Tours tells us, God made his Sermons fo effectual, that he brought almost the whole City to be Christians during his Government. Others fay, he wrought feveral Miracles for the Conversion of Infidels; which is not unlikely, seeing they were frequent in his time, as he himself often afferts. And great need was there of his Courage and Conduct, the Church at this time being not only affaulted by Enemies without, but also undermined by Hereticks within. former he endur'd with patience and meekness, and endeavour'd to prevent the Poison of the latter, by discovering their Persons and Designs, and confuting their Errors.

Having encounter'd several of the chief Ring- He writes leaders personally, and read the Books of others, his Book ahe set upon his Elaborate Work, against Heresies, gainst Hedividing it into five Books. In the first he dif-resses. play'd the wild Notions of each Selt from Simon A. D. 187. Magus to his Time, particularly the Valentinians and Marcolians. In the second, He refuted all their Principles by those of common Sense and Rea-Son; In the third, By the Writings of the Apostles; In the fourth, By the Words of our Saviour: And in the last, He explain'd several Passages of St. Paul, which the Hereticks had mistaken and abus'd. In all which he has shew'd great variety of Sacred and Profane Learning, and no less skill in interpreting the Scriptures, recording many things in writing which the Disciples of the Apostles had taught by word of mouth.

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Easter Con-A.D.196.

We have nothing further concerning him, till troversy re- the Controversy about Easter was reviv'd by Victor who was Bishop of Rome, next to Eleutherus. being a furious and passionate Man, and impatient of Contradiction, endeavour'd to impose the Roman Custom of keeping it next Lord's Day after the Jewish Passover, upon the Eastern Churches, who observ'd the contrary usage of keeping it, according to the Jewish Passover, upon the 14th day after the Moon's appearance, on whatever day of the Week it happen'd. And because they would not yield to change this Custom, for which they pleaded the Examples of St. John, and other Apostles, he rashly thunder'd out an Excommunication against them, which they very little regarded. This occasion'd many to reprove this Pope sharply, and caution him to have more regard to the Peace of the Church, and the Unity of Christians.

His Synodical Epi-Victor.

But the most considerable of all was the Excellent Irenaus, who wrote a Synodical Epistle to file to Pope him in the name of the Gallick Churches and Bishops, fignifying, That in the main they agreed with him about this Controversy, but withal gravely advis'd him to take heed how he excommunicated whole Churches for observing their antient Customs; shewing the various Opinions, and yet mutual Charity of their Ancestors in this matter. Ireneus Wrote feveral Epistles of the like nature to other Bishops; in all which, as Eusebius remarks, he excellently answer'd his Name by his peaceable and healing Temper.

The sth Persecuti-

A.D.197.

The very next Year began the fifth General Persecution against the Christians, after they had injoy'd rest about seventeen Years, tho at present neither by the Order nor Incouragement of Severus, who having been rais'd from a dangerous Fit of Sickness by the Prayers of an eminent Christian, and his anointing him with Oil, was very favourable to them the former part of his Reign. But in a few Years the Storm so rag'd, that the Christians of that Age thought the Times of Antichrift

tichrist then began. And now the Emperor caus'd the Christians to be severely prosecuted through all Parts of the Empire, and especially at Lyons where he had been formerly Governour, and where Irenaus the Bishop was a shining Light.

Here, as Gregory of Tours and the antient Mar- Irenaus's tyrologies tell us, Irenaus, after several Tor- Martyrments, was put to death (the Greeks tell us by dom. beheading) and together with him the generality A.D.202. of the Christians in that great City, insomuch that the Streets of it flow'd with their Blood, which happen'd towards the end of the Year of

our Lord 202.

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This Martyr had been above 24 Years Bishop His Chaof that City, being a true Lover of God, and rafter. the Souls of Men, thinking no Dangers or Difficulties great to promote his Glory, or their Hap-This made him not scruple to leave his own Country of more polite Manners, and fix among a People of a wild and favage Temper, whom he had need to civilize before he could make 'em Christians. For this, and his Conflict with Hereticks, he was eminently fitted by the natural acuteness of his Parts, and the great Learning he had attain'd in his Youth. 'Tis hard to fay what was his peculiar Stile in his Writings, the Original Greek being generally wanting; but however his Discourses were grave, and well-digested, and as far as his Argument would permit, perspicuous and clear, and all fill'd with great Zeal, and a Spirit prepar'd for Martyrdom.

His care to have his Writings transmitted, with- His care to out corruption, to Posterity, was remarkable, as transmit appears by his adding to one of his Books this works solemn Obtestation: Whoever you are that shall pure. transcribe this Book, I adjure you by our Lord Jesus Christ, and by his glorious Coming to judg the Quick and the Dead, to compare, and diligently correct what you transcribe by the Copy whence you transcribe it, and annex this Adjuration thereto. Had the antient Writers of the Church been G 4

treated

treated with such Care and Reverence, more of their Books had been convey'd to us, or at least those few that are had come to us more pure and compleat.

His Writ-

But notwithstanding this, we have no more of his Works extant, than his Book against Herefies, tho he wrote feveral other Pieces, whose Titles I think needless to repeat. He is tax'd, as well as Justin Martyr, with some Heterodox Opinions, and one peculiar to himself, viz, His affirming our Lord was near fifty Years old at the time of his publick Ministry; too rashly thinking it sufficiently intimated, in that Expression of the Jews to him, Thou art not yet fifty Years old, and hast thou feen Abraham? And he is reputed to have one Failing common to many antient Writers, viz. Weakening the most solemn Truths of Religion, by Arguments not duly conclusive. I close with adding, that Miracles, and extraordinary Gifts, were frequent in his Time, as both Ensebins and himself testify.

The End of St. Irenæus's Life,

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The LIFE of St. PANTÆNUS,

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Catechift of Alexandria.

HE Antients leave us in the dark where Pantænus Pantænus was born, as also who were his his Paren-Parents; some supposing him born in Patage unlessine, others in Sicilia, others at Alexandria of known. Sicilian Parents. But tho we are wholly uncertain where he was born, and of whom, I doubt not to fix Alexandria as the place of his Educati-His Eduon; where while Young, his Mind was cultivated cation. with all sorts of Learning and Philosophy, under the best Masters which that Seat of Learning could afford.

He was greatly delighted with the Notions and Inclin'd to Rules of the Stoicks above all other Philosophers; the Stoicks. and no wonder, feeing their Opinions were nearest the Principles of Christianity, especially in Morals. They counted nothing Good but what was just and pious, nothing Evil but what was vicious and dishonest; that a bad Man could never be happy, nor a good Man miserable. They own'd a Wife and Powerful Providence, taking care of good Men in particular; and that God is to be admir'd, ador'd, pray'd to, prais'd, obey'd, &c. They also taught, that hearty Love should be maint ain'd among Men. No wonder then that Pantanus was taken with fuch generous Principles; and therefore when eminently dignified in the Christian Church, retain'd the Title of the Stoick Philosapher.

Photius

His Imin Christiantty.

Photius tells us he was a Scholar to those who provements had feen the Apostles, but who were his particular Instructers in Christianity we can't determine. But whoever they were, his vast Improvements and great Eminency quickly recommended him to be Master of the Catechetick School at Alexandria, founded, as St. Jerom fays, from the Time of St. Mark's Regency there, to train up the Catechumeni in the first Principles of Christianity.

Made Casechift of Alexandria.

It was about the Beginning of Julian's Government of the See of Alexandria when Pantanus was made Catechist of this School, which he made more useful by not only teaching in a private way, A. D. 179. as others had done, but freely instructing all that came to him; and that with fo much Diligence, that both the School and City became famous in all Parts, and Christianity was hereby greatly promoted.

His Million

In this Work he continu'd till Julian's ten years into India. Government was ended; and Demetrius a cele-A.D. 188. brated Person succeeded him, being the eleventh Bishop of Alexandria: Who was but newly entred into this Province, when certain Indian Emiffaries arriv'd and intreated him to fend some fit Person to instruct those Countries in the Christian Faith. None was found qualified for this Work like Pantanus, being a great Philosopher, and richly furnish'd both with Divine and Human Learning, whom therefore the Bishop persuaded to undertake it. Pantanus mov'd with Zeal to propagate the Gospel, willingly consented notwithstanding the obvious Difficulties that prefented themselves to his view. Being arriv'd in India, he immediately apply'd himself to plant the Christian Faith in those Parts, chiefly converling with the Sages and Philosophers of those Countries call'd Brachmans, whose Principles and Manners feem'd more immediately to dispose them to entertain Christianity.

The Brachmans what?

These educated their Children strictly till 37 years of Age, and were very abstemious in their Diet, feeding on the Fruits of Nature, drinking no strong

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Liquors, but Water only, and also very sparing in the use of lawful Delights and Pleasures. They worship'd God only, with Eyes lift up to Heaven, taking peculiar care of being desil'd with any Wickedness when about to approach him. Gold and Silver they despis'd, as unable to satisfy any of the real Necessities of Nature, but rather ministring to Luxury and Inquietude of Mind. They frequently discours'd of Death under the Notion of a Birth into a real and happy Life, and improv'd the present time as preparatory thereto. In a word, they agreed in most things with the Stoicks, and therefore were the more esteem'd by Pantanus.

Of his Success in this Mission we have no par-Said to ticular account, but it is very probable his La-find St. bours could not be ineffectual where Persons were Matthew's so well qualified to receive him; especially seeing Hebrew the Gospel had been planted there formerly: for Gospel here, as Eusebius tells us, this Missionary sound there. several that had some Tincture of the Knowledg of Christ preach'd among them long since by St. Bartholomew the Apostle, who left there St. Mat-

thew's Gospel written in Hebrew; which, St. Jerom says, Pantanus brought back with him to

Alexandria.

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ng rs, Both Eusebius and St. Jerom intimate, that His Return upon his Return to Alexandria he reassum'd the to Alexandria he reassum'd the to Alexandria he reassum'd the to Alexandria, and Death. He made his Exit in the Time of Cara-Death, becalla's Reign, tho the exact Date or Manner of fore the it is not known. His Memory is preserv'd in the Year 217. Roman Calendar on July the 7th: he was indeed His Chaaman Calendar on July the 7th: h

The End of St. Pantænus's Life.

The

The LIFE of St. CLEMENS

Of Alexandria.

Clemens probably born at Athens.

HIS St. Clemens, as Epiphanius tells us, was call'd both an Athenian and an Alexandrian; the former probably from his Birth at Athens, as the other from the Place of his most constant Residence and Imployment. And his unparallel'd Abilities in all Sciences render it the more probable that his early Years were fpent in that noted School of Arts and Learning.

His Travels and Improvements.

But his infatiable Defire of Knowledg made him compass almost the whole World to improve himself in human Literature. He began his Studies in Greece, continu'd them in Asia, and ended his Days in Egypt. But in his Travels he especially labour'd for a thorow Understanding in the Christian Doctrines, and himself tells us of feveral powerful Discourses he heard from worthy and memorable Persons who had them from the Apostles, or at least from those that had convers'd with 'em. The last of his Instructers from whom he receiv'd most Satisfaction in Christianity, is generally suppos'd to be Pantanus, whom he somewhere expresly affirms to have been his Master.

Of the Eof Philo-Sophers.

He ty'd not himself to any particular InstitulectiveSect tion of Philosophers, but took up with the Elective Sect, who freely chose the most excellent Principles out of all, and which therefore best suted with the Doctrines and Morals of Christianity.

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He gave himself liberty to enquire impartially into the Nature of things; he confider'd that if athing be well faid 'tis no matter who fays it. and that Reason is to be prefer'd to Authority. And thus he pick'd up a System of noble Principles, Aiming at nothing, as he fays, but a Life

perfected with all Virtues.

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Having made this progress in Learning, he was Made Camade Catechist in the School of Alexandria, be-techist of ing therein the Successor of Pantanus, not only after Alexandria. his Death, but probably from his going thence A. D. 188. into India; foon after which he wrote his Exhorhortation to the Gentiles. This Charge he perform'd with great Industry, Fidelity and Success, Origen and other eminent Men being bred under Was Orihim, wherein, as he tells us, he found his Philo-gen's Tutor;

fophical Learning of greatuse to him.

Some years after this, and in the Beginning of The Theo-Severus's Reign, the Church of Rome began to be dotians infested with a new Herefy, form'd by one Theo- Rife. dotus formerly a Currier or Tanner at Byzantium, A. D. 193. who having under the last Persecution deny'd Christ for fear of Torments, did now to vindicate his Apostacy add Blasphemy thereunto. He with the Ebionites and Alogi taught, that the our Saviour was conceiv'd by the Holy Ghost, yet he was but a meer Man, only excelling others in Holiness. His Sect was call'd the Theodotians, and he was excommunicated by Pope Victor, and some say condemn'd by a General Council together with a famous Disciple of his call'd Artemon, who also had many Followers.

Quickly after this St. Clemens was made Pref- Made Prefbyter of the Church of Alexandria; and then fet byter, and himself to vindicate Christianity both against writes his Heathens and Hereticks; which he hath done Stromata. with great Dexterity in his Book call'd Stromata, A. D. 194. written about this time. This Piece consists of miscellaneous Discourses, compos'd out of the Holy Wri- The Design tings and the Books of the Gentiles, both explaining of it. and confuting the false Opinions of the Greeks and

Barbarians, and the Notions of Hereticks, inserting

Variety of remarkable Passages, out of all forts of Learning; which, as himself tells us, he therefore fil'd Stromata, that is, a variegated Contexture of Discourses, which he compares not to a curious Garden where the Trees and Plants are dispos'd in exact order, but to a thick shady Mount ain where Trees of all kinds grow promiscuously together. Work he is supposed to have shewn too much of the Philosopher, and to have express'd some things unwarily, but yet capable of a candid Interpretation, being such as are often met with in those early Writers.

Retires

Many Christians withdrew themselves from from Alex- Alexandria, to avoid the Persecution which rag'd there under Severus; and among the rest St. Cle-A. D. 202. mens was now constrain'd to quit his Catechetical School in that City, and go over to Cappadocia: herein acting according to his fix'd Principles, having declar'd in his Stromata, That a prudential Flight in Persecution is lawful from our Saviour's own Advice. Yea he there affirms, That he that offers himself before a Judg's Tribunal, as was customary with some extraordinary zealous Perfons in those times, is guilty of his own Death, and in a great measure the Cause of the Persecutor's Wickedness: of which Judgment were also many other of the Antients, when they had observ'd the ill Consequences of such a misguided Zeal. 'Tis very likely he took this opportunity to visit the Eastern parts, where he had studied in his younger Years. Soon after we meet with him at Jerusalem with

Jerusalem. Alexander, afterwards Bishop of that place, to whom St. Clemens dedicated his Book, call'd The Ecclesiastical Canon. Here he preach'd with great Constancy and Success, as appears in a Letter written by Alexander, and fent by this Father to Antioch; whither, as it is probable, he went from Ferusalem.

Returns to Alexan-A. D. 220.

From Antioch he return'd back to Alexandria to the Discharge of his Office, wherein how long dria, and he continued, or of what Death he died, Andies, about tiquity is filent. All that can be faid is, that he

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seems to have written his Stromata before he was old, seeing he says therein, That he made them to serve him as a Collection in his old Age, when his Memory should fail him. And besides, that he surviv'd his Master Pantanus at least some Years, the Antients generally agree; and therefore 'tis concluded by Learned Men that he continued till the Reign of Heliogabalus or Alexander Severus, that is, till about the Year 220 from the Birth of our Saviour.

St. Clemens was a Man of great Esteem among His Chathe Antients. Alexander Bishop of Jerusalem ratter. stiles him the Holy and Blessed Clement. St. Jerom esteems him the most Learned of all the Antients. And in short, to commend this Excellent Man, after the great things those Fathers have said of him, would be like holding a Candle to the

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The principal of his Books now extant are three, Hu Wri-His Exhortation to the Gentiles; His Padagogus, tings. or Christian Instructer; and his Stromata, or Various Discourses. No wonder if this, as well as other Fathers of that Age, exprest some things not so warily as were to be wish'd, considering how they were continually engag'd with Heathens on one hand, and Jews and Hereticks on the other. Their great Piety and Usefulness may well be esteem'd to compensate such lesser Failings.

The End of St. Clemens's Life.

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The LIFE of TERTULLIAN.

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Presbyter of Carthage.

born at Carthage.

Arthage the chief City of Africa for Antiquity, Sovereignty and Power, and long Rival of Rome it felf, was the Birth-place of Quintus Septimius Florens Tertullianus, as the Antients affirm, and himself implies in calling it his own Country. He was nam'd Septimius from a Tribe in great esteem among the Romans, call'd Gens Septimia; Florens from some particular Family of that Tribe; and Quintus, a Title common among the Romans, probably because the fifth Child his Parents had; and Tertullian perhaps from his immediate Parents. His Father was a Centurion under the Proconful of Africa, and a Gentile, in which Religion Tertullian was educated, as himself confesses. He was furnish'd with all forts of Learning, as Poetry, Hiftory, Oratory; Philosophy, Mathematicks: and especially he was well skill'd in the Roman Laws, as appears by his Apology; whence some have thought him an Advocate by Profession, but without sufficient ground.

His Education.

Converted. several. Tracts about

He was probably married before his Conversion, and writes but according to his severe Principles, liv'd with his Wife for the most part in a State of Contimence, conversing with her only as a Sister, and wrote two Books to exhort her to continue al-A.D. 196. ways in that Condition. He was of an acute Wit, and nicely inquisitive into the Nature of things: And

and therefore observing the Efficacy of Christianity over the Hearts and Lives of Men, yea, over the Damons themselves, who were forc'd to abandon their Possessions at the Command of Christians: he was hereby convinc'd of the Truth and Excellency of Christianity, and thereupon forfook his Paganism, and was baptiz'd towards the end of the fecond Century. He foon wrote for that Religion he had embrac'd, publishing three remarkable Pieces; one of Repentance, another of Prayer, and a third of Baptism; and quickly after, two others about the Ornaments and Dreffes of Women: In all which he shew'd himself a rigid Cenfor.

Soon after began the Fifth General Persecution The Fifth against the Christians, when they had enjoy'd Persecution about 17 Years Respit, and this notwithstanding began. the Emperor Severus's Favour towards them. A. D. 197. They were prosecuted thro the Fury of the People five Years together without his Edict, by the standing Laws of the Empire, which forbad all Religions, and condemn'd all Societies not allow'd by the Senate. This Persecution within less than two Years came from Rome to Carthage, where Speratus and 12 others courageously endur'd Martyrdom.

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These Severities excited the mighty Tertullian Tertullian to publish his famous Apology, which he dedicates writes his to the Magistrates of the Roman Empire, espe-Apology. cially to the Senate; wherein with incomparable Eloquence and Strength of Reason he pleads the Cause of distress'd Christians, complains of the Injustice and illegal Proceedings of their Enemies, largely demonstrating the Vanity and Falshood of the Crimes vulgarly charg'd on 'em, as if guilty of Blood, Incest, worshipping an Asses Head, &c. He shews their Meekness and Innocency, their Temperance and Chastity, their eminent Piety to God, and Obedience to their Prince; the Soundness of their Principles, and the Sanctity of their Lives beyond all possible Exception. To defend their Religion, he pleads the Antiquity of the Books of Moses, the Predictions

His Scorpiacus.

And several other TraEts.

Predictions of the Prophets, the Authority of Pilate's Relation concerning Christ. And in the Conclusion, he shews that the Virtues of Christians much excell'd those of the Pagan Philosophers, Shortly after he publish'd his Scorpiacus against the Scorpian Poison of those Hereticks that disfuaded the Christians from suffering Martyrdom. He also wrote a seasonable Discourse to the Christians in Prison, call'd an Exhortation to the Martyrs, and his Book of Patience. Nor was he less careful to preserve the Church from Error and Herefy, to which end he wrote his Prescriptions against Hereticks, therein discovering the several forts of 'em, whom he more largely confuted in his Discourses against the Jews, against Hermogenes, the Valentinians, Marcion, Praxeas, and

Writes against Shews.

others.

Upon the Occasion of the publick Triumphs at Severus's Return to Rome in the tenth Year of his Games and Reign, and his celebrating the Secular Games with feveral pompous Shews in his 12th Year, Tertullian A. D. 204. wrote his Piece De Spectaculis, in which he earnestly dissuaded the Christians from being present at those publick Sights, shewing that such Diversions were both scandalous and dangerous to them, who had renounc'd the Pomps and Pleasures, as well as the Idolatries of the World. 'Tis believ'd he quickly after wrote his Book of Idolatry against the Pagans, tho some think it was not written till towards the latter end of his Life.

Inclines to the Montanists. of Montanus and

Tertullian continu'd a strenuous Desender of the Christians till about the middle of his Age, at which time, as St. Ferom tells us, he inclin'd to-A. D. 205. wards the Error of the Montanists. Montanus the Author of this Sect was born at Ardaba a little Village in Mysia in the Confines of Phrygia, and his Errors, publickly appear'd about the Year 171. He laid his Scene with all imaginable Subtilty, for in the Foundation Principles of Religion he agreed with the Catholick Church, entirely embrac'd the Holy Scriptures, and pretended to have receiv'd the extraordinary Gifts of the Holy Ghost.

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he was indeed acted by an evil Spirit, which caus'd him to fall suddenly into Enthusiastick Fits, wherein in a frantick manner he us'd to pour out strange and unheard of things, and to prophely in a way hitherto unknown in the Church. His suff Proselytes were his Country-men the Phrygians, whence this Sect were also call'd Cataphryges, whom he taught to reproach all that own'd not his Pseudo-Prophetick Spirit; and on the contrary, to pronounce them blessed that join'd themselves to him.

To make his abfurd Notions be the more easily Their prereceiv'd, he made shew of unusual Rigors and tended
Severities in Religion, enjoin'd more strict and Sandity,
frequent Fasts than the Orthodox us'd; forbad all
second Marriages as Fornication, allow'd of Divorces, forbad his Disciples to avoid Martyrdom,
and excommunicated 'em for the least Crime.
His Followers proclaim'd him the Comforter promis'd by our Saviour, adding many other wild
Imaginations and Practices, and infected the
Church longer than any other Hereticks, being

divided into many Sects.

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'Twas these their specious Pretences to extraor- The Occadinary Sanctity that induc'd Tertullian sirst to sion of Terlean towards them. But as St. Jerom informs us, tullian's he went not wholly over to 'em till he was projoining with vok'd and scandaliz'd by the Envy and Reproaches 'em. of the Roman Clergy. Nor did he then run into all the Extravagancies of Montanus, but profess'd, in withdrawing from the Church, to restore the Apostolick Discipline, not being aware, as is charitably thought, of the principal Errors of those to whom he join'd. He indeed frequently after this speaks of Montanus as the Paraclete or Comforter; but he thus speaks, as is probable, only because of that extraordinary Measure of the Holy Spirit, with which he thought him endu'd.

In the 15th Year of Severus, Tertullian, as he The Errors himself tells us, wrote his Treatise against the of the Heretick Marcion, who first appear'd about the Marcio-Year 144, as this Father himself tells us, at Synope nites.

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in Pontus, and had addicted himself in his younger Years to the Stoick Philosophy; but being convicted of defiling a Virgin, his own Father being a pious Bishop, excommunicated him, Upon which he went to Rome, and being there also rejected, he join'd with one Cerdo a Syrian then in that City, and embrac'd his Herefy, together with almost all those of the Valentinians and Gnos-He held, with Cerdo, two several Gods, the one Good and the other Evil; the latter, he faid, was the Creator of the World, and the Author of the Law; and the former, the Redeemer of the World, and the Author of the Gospel. Yea Origen afferts, that he imagin'd there were three Gods, one of the Jews, another of the Christians, and a third of the Gentiles. Tertullian further informs us, that he deny'd the Refurrection of the Body, the Incarnation of our Saviour, and rejected all the Old Testament, with most of the New; that he excluded married Persons from Salvation; besides which, his Followers added feveral other Errors, who yet spread themselves through many Countries.

Terrullian writes against them. A. D. 207.

Tertullian's Treatise against them consists of sive Books still extant. In the first, He shews that one of the Gods of Marcion was only an Imaginary Being. In the second, He proves that the God whom the Jews worshipped was the only true God, answering the Objections of the Marcionites against the Old Testament. In the third, He shews that Jesus Christ was the Son of God, who was foretold by the Prophets, and took on him true Flesh and the Human Nature. In the fourth, He proves against 'em, that it was the same God both in the Old and New Testament. And in the sisth, He consums the same from the Epistles of St. Paul, and shews that Jesus Christ was the Son of the Creator of the World.

And other Hereticks.

About the same time he wrote two other Books, the former against Praxeas, and the Patropassians, therein maintaining the Incarnation of our Saviour, and the Distinction of Persons in the Holy Trinity; and shewing, that the Trinity of Persons

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is not inconsistent with the Unity of the Godhead, nor this with the former: And the latter against Hermogenes, the first of the Christians that maintain'd Matter to be Eternal; in opposition to whom he shews, That our Religion teaches that God created that Matter whereof he form'd the World, as well as the World it self. We find two other Pieces written about the same time; one of the Flesh of Jesus Christ, proving he truly assumed our Nature; and the other, of the Soul, wherein he erroneously maintains the Corporeity and Traduction of it.

He now also wrote against the Valentinians, who The Errors sprung from Valentinus a learned Egyptian, that of the Vaappear'd about the Year 143, and made Profession lentinians. of Plato's Philosophy; but being highly displeas'd at anothers being prefer'd to a Bilhoprick before him, he in a great measure quitted his Faith with his Country; for coming to Rome, he there under specious Pretences became the Author of great Corruptions and Mischiefs. He drew his Fancy of no less than thirty Gods, which he call'd, Lones or Ages, out of the Pagan Philosophers or Poets, especially out of Hesiod's Fables. grosly imagin'd half of these to be Male, and the other Female, and that our Saviour sprung out of their Mixture, adding, that he only pais'd thro the Virgin, as thro a Conduit or Pipe. This Sect was a Branch of the Gnofticks, and held, that Christ had only an Imaginary Body on Earth, ridiculing the Orthodox for afferting his two Natures. They deny'd the Refurrection, held a Transmigration of Souls, and believ'd, with the Anthropomorphites, that God had a Body of Human Shape, with many other abfurd Opinions.

As that Age was fertile of Herefies, to the ob-Spurious structing of Christianity, so it no less abounded Writings with forged Writings, promoted doubtless by the Publish'd Prince of Darkness, for the eclipsing of the Gos-about pel. Such were the Histories of Seth, Enoch, A.D. 145. Cham, &c. The Prayers of Joseph. The Assumption of Abraham. The Repentance of Adam.

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The History of Jannes and Jambres. The Testament of Job. The Ascension of Esaias. Gospel of Judas, according to Basilides. Gospel of Nicodemus. The Book of Zecharias, The Ascension of St. Paul. And a Multitude of the like fabulous Books, which are all now happily loft.

He writes De Pallio. A. D. 210.

Three Years after this Tertullian having thrown off the Gown, a Garment generally worn by the Romans, and put on the Pallium or Cloke, peculiar to Philosophers and the stricter fort of Christians, he was derided at Carthage for his Levity This occasion'd him to write his Tract. therein. De Pallio, or, Concerning the Cloke; wherein he vindicated himself in this Change of Habit with a Sarcastical keenness of Wit and Eloquence.

Minutius Felix wrote. A.D. 210.

About the same time Minutius Falix a noted Lawyer of Rome, wrote an excellent Dialogue in Defence of the Christian Religion, intituled, Octavius: It contains a Conference between Octavius a Christian, Cecilius a Heathen, and Minutius himself as Umpire between them. 'Tis written with great Elegancy and an agreeable Turn; the Heathen's Arguments being fet down with great Advantage and Learning, and then all fully and convincingly answer'd; and withal, the noble Triumphs of the Christians in their innumerable Sufferings, shewn greatly to exceed all the Bravery of the most courageous Romans.

He writes the Chri-Stians.

The Persecution against the Christians being to Scapula carried on with much Severity in Africa by Scain behalf of pula the Proconful of that Province, roused Fertullian to write his Treatise Ad Scapulam. In this he pathetically shews him, That the Christians ra-A. D. 211. ther chose than fear'd Sufferings; that therefore he wrote not to him so much in Pity to them, as for the Salvation of the Heathen; the Christians being oblig'd to love their Enemies, and endeavour their Conversion. He then represents the Honesty and Simplicity of the Christians, and their hearty Prayers and Endeavours for the Prosperity of the Empire, and mentions the Miseries that were reasonably suppos d suppos'd to have fallen on it for the Avengement of their innocent Blood, inciting him to Moderation by the Clemency and Indulgence of former Princes and Governors: And concludes, That to use Force in Religious Maters is no Property of true Religion, to which Men must be led by a voluntary Choice, and not by Violence. He also soon after wrote his two Books To the Nations, containing much the same Argument with his Apology.

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Some time after this, upon a Dispute between He is ex-Caius a Disciple of Irenaus, and Proclus one of communithe Heads of the Montanist Party, all the Fol-cated by lowers of that Sect were excommunicated by the the Roma-Church of Rome, and Tertullian himself among nists. them, as he sufficiently intimates in his Discourse A. D. 213. of Fasts. This was so far from reclaiming a Person of his Temper, that it made him more fierce than ever against the Catholicks, whom he vehemently exposes under the Name of Psychici, or, Animal Persons, for their too licentious Lives, stiling his own Party Spiritales, or, Spiritual, as living more futable to the Conduct of the Holy Ghost.

Hereupon he wrote four Treatifes, principally He writes against the Catholicks; one of Modesty, inveigh- against the ing therein against receiving such as had turn'd For- Catholicks. nicators and Adulterers after Baptism, into the Communion of the Church, whatever were their

Professions of Repentance: Another of Monogamy: And a third, still An Exhortation to Chastity, wherein he utterly condemn'd second Marriages: And a fourth, Of Fasts, pleading therein for the

excessive Fasts of the Montanists.

With Maximinus's Reign began The Sixth Ge- The Sixth neral Persecution of the Church, about the Be- Persecuginning of which the Emperor and his Son ex- tion begins. hibited some magnificent Shews, and gave a Do- A. D. 235. native to the Soldiers, which whoever receiv'd was oblig'd to appear with a Laurel Crown on his Head. Among these Soldiers, a Christian more icrupulous than ordinary carried his in his Hand, pleading, he might not wear it on his Head because he was a Circiftian. Whereupon he was strip'd of H4

his Military Ornaments, cruelly scourg'd, and then cast into Prison, hourly expecting Martyrdom. The rest of the Christian Soldiers took offence at his over-nice Scrupulofity, as giving the common Enemy too much occasion against them.

Tertullian writes his Corona Militis.

But this coming to the Ears of Tertullian, now grown old and more rigid than ever, put him on writing his Book, [De Corona Militis] Of the Soldiers Crown: wherein he extols the Act as an Heroick Piece of Zeal and Christian Magnanimity, asserting it was unlawful for Christians to crown themselves, or so much as bear Arms. Shortly after he wrote his Book Of Flight in Persecution, utterly condemning it as unlawful, as also giving Mony to avoid Persecution.

Keeps feparate Meetings.

About ten Years after this, or sooner, Tertul. lian in the main forfook the Montanists, yet return'd not to the Catholicks, but kept up a separate A. D. 245. Meeting at Carthage: his Followers being call'd Tertullianists, continu'd in that City till St. Augustine's time. These condemn'd second Marriages, and held all the rigid Principles of Tertullian, but rejected the wild Revelations and Prophecies of Mentanus.

His Death

Soon after this Tertullian died very old and decreabout 246. pid, as St. ferom tells us, being probably about Ninety Years of Age. We have no Intimation he suffer'd Martyrdom, tho he had often fignify'd his Defire of it; but most probably he died a Natural Death, about the third Year of Philip the 20th Emperor of Rome.

His Cha-Talter.

He was one of a great Wit, in which St. Ferom fays, he had no Superior, but feem'd too Satyrical in treating his Adversaries. His Stile was for the most part short and obscure, but yet at the same time Sublime and Masculine, carrying a Commanding and Majestick Eloquence with it. In short, his Excellencies were almost without Comparison, which made his Declension to Montanism the more lamented.

His Er-Tors.

His Errors are frequently noted and complain'd of by St. Austin and latter Cenfors, most of which again we t of B faith [wer ing 1 their

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which he had in common with other Writers of those times, tho he had some peculiar to himself. Of these latter Du Pin especially notes his Opinion against the Necessity of baptizing Infants, which we will insert as he does out of his Treatise of Baptism, as follows: What Necessity is there, De Bapfaith he, to expose Sureties to the Hazard of an tismo, swering for those whom they hold at the Fonts, see- C. 18. ing they may be disabled by Death from performing their Promises which they have made for the Children, or else may be disappointed by their evil Inclinations? Jesus Christ Says indeed, Hinder not little Children from coming to me; Let them therefore come to him as soon as they are advanc'd in Tears, when they come to learn, and may be taught whither they are going: Let them be made Chrifians when they become able to know Jesus Christ. What is there to compel this innocent Age to receive Baptism? And seeing they are not yet allow'd the Disposal of Temporal Goods, is it reasonable they hould be entrusted with the Concerns of Heaven? But I conclude this with the charitable Judgment of a Learned Writer concerning his Mistakes: He lived, faith he, in an Age when good Men were infinitely more solicitous about Piety and a good Life than about Modes of Speech, and how to express every thing with exact Criticism and Niceness. The Principal of his Genuine Writings have been mention'd in the several Periods of his Life, we hall not therefore trouble the Reader with a particular Catalogue of them.

The End of Tertullian's Life.

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A Presbyter and Catechist of Alexandria.

Origen born at or near Alexandria in Egypt.

HIS Father was born at Alexandria, or, as some rather think, in the mountainous Parts thereabouts, whither his Parents had probably been driven by some Persecution or Tumult; to which his Name Origen agrees, A.D. 185. fignifying one Born in the Mountains. He was also call'd Adamantius, either from the Strength of his Reason, or his great Firmness and Conflancy in Religion. His Father's Name was Leonides, a good Man and a Martyr for the Faith; under him he was educated in the Grounds of all Human Literature, and especially in the Principles of Christianity. He, like Timothy, from a Child knew the Holy Scriptures, and was even then mighty inquisitive after the Meaning of them, to the great Joy of his pious Father.

His Education.

The Marcofians Rife.

He was born at a time when the Church met with new Troubles from Herefies and Hereticks, and particularly from Marc, one of the worst of A.D. 185. Valentinus's Disciples, and no less infamous for Magick than Herefy, by which he is said to have caus'd Blood to appear in the Sacramental Cup He obtain'd great Sums of Mony from the Rich by his Seduction, and inveagled beautiful Women to believe, that by complying with his fensua Defires they acted piously, and should be fill'd

The Life of Origen.
with the Holy Ghost. His Followers chiefly dwelt about the Rhosne in France, and were call'd Marcostans; who among other Errors affirm'd, That Jesus Christ suffer'd not in reality, but only in appearance; and that there were two Principles, the one Good and the other Evil. They also held Valentinus's Fancy of the Eones, and denied the Resurrection of the Body. These Hereticks continu'd till the Fourth Century, licentiously committing what Sins they had a mind to, under pretence they were more illuminated than St. Peter and St. Paul.

This Year Theodotion of Pontus, a Disciple of Theodori-Tatian, turn'd from being an Ebionite or Mar- on's Greek cionite to Judaism, and then compos'd his Greek Version. Translation of the Old Testament, which was the

Third after our Saviour's Nativity.

Origen having the Seeds of Learning and Piety His Implentifully fown in him by his Father's Education, provements was afterwards advanc'd in his Studies under the under St. Conduct of Clemens Alexandrinus then Catechist Clemens of Alexandria, and thereby made a mighty Im- and Amprovement in all forts of Learning. He then became an Auditor of Ammonius, a free and generous Philosopher, who reconcil'd the great Feuds between the Platonists and Peripateticks: This Philosopher was also call'd Saccas from carrying Sacks of Corn on his Back, having been a Porter, as Theodoret affures us; but quitting that Imployment, he became the most Learned and Eloquent Philosopher of the Age; and, which was above all, a Christian, as Porphyry is forc'd to confess. Under him Origen became a perfect Master of the Notions of Plato, Pythagoras, and the Stoicks, from whom he learn'd that Mystick way of Interpretation in which he too much abounded.

An illustrious Instance of his early Piety, Zeal, His early and Defire of Martyrdom, appear'd in him at Zeal at his 17 years of Age, when his Father was first im- Father's Prison'd, and then beheaded, and his Estate con- Martyrfiscated. During that Confinement, Origen fearing dom. lest his Father should be mov'd by the Thoughts A. D. 202.

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of the deplorable State in which he was like to leave his Widow and feven Children, whereof himfelf was the eldest, thereupon passionately exhorted him to Constancy, using this Expression among others, Sir, take heed that your Care for us don't make you change your Resolution. Yea his Zeal had carried him to accompany his Father not only to Prison, but also to the Block, had not partly the Intreaties, and partly the Artifices and Restraints of his affectionate Mother prevented him.

His Zeal against Hereticks.

And now having loft his Father and Livelihood together, he becomes the more peculiar Object of the Divine Care and Providence; which excited a rich Woman of Alexandria to compassionate his Case, and liberally communicate to his Necessities. She also at the same time maintain'd one Paul of Antioch a notorious Ring-leader of Hereticks, who had so infinuated himself, that she adopted him for her Son. With this Favourite Origen would not fo much as join in Prayer, tho his Livelihood depended on the free Bounty of his Patroness, and tho many others, not only Hereticks but Orthodox, were Followers of him, being taken with his Eloquence.

Teaches a publick School.

Having perfected his Studies, he began a publick School for teaching the Liberal Arts, and fo became both a general Good to others, and made a plentiful Provision for himself, his Mother, and her other Children. Whether he did this because by his Zeal he had loft the Lady's Favour, or that he thought it more becoming him to live by his own Labour, is uncertain.

Made Catechift.

At length the Chair of the Catechetick School at Alexandria becoming vacant by the Retreat of A.D. 203. St. Clemens from that City, Origen was thought fit, tho but 18 years of Age, to become Maiter This Office he perform'd with great Diof it. ligence and Success, many eminent Persons being converted to Christianity by him, who afterward feal'd it with their Blood. He usually accompany'd the Martyrs to their Execution, and went very

very often in danger of his own Life, but was still preserv'd by the extraordinary Interposure of Divine Providence.

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Many Women, as well as Men, attended his He emascu-Lectures, which induc'd him, for preventing all lates himoccasions of Scandal, to commit that unwarranta-felf, and ble Act of Emasculating himself, which some of why? the Antients thought he did only by Medicinal A. D. 203. Applications, that weaken'd the Powers of Nature; but St. Jerom expresly affirms it was done by Incision. This Action was condemn'd by his greatest Defenders, and by himself also when he came to a more mature Age, he then giving a better Interpretation of that Saying of our Saviour, the Perversion of which had occasion'd it, viz. concerning some that make themselves Eunuchs for the Kingdom of Heaven's sake. Notwithstanding his Endeavours to keep this matter private, it was quickly discover'd; and coming to the Ears of Demetrius the Bilhop, he at present commended it as an Act of Heroick Zeal, tho he afterwards greatly aggravated the same against him.

The same Year there sprung up a new fort of The Ar-Hereticks, being a Branch of the Marcofians; chonticks who, among other extravagant Notions, affirm'd Rife. that Archangels created the World; whence they A. D. 203. were call'd Archonticks. They deny'd the Refurrection of the Body, and plac'd perfect Redemption in a Chimerical Knowledg: they imagin'd the God of Sabaoth exercis'd a cruel Tyranny in the Seventh Heaven; that he engendred the Devil, who begot Cain and Abel on Eve, and that the Woman her felf was the Work of Satan. These wild Errors they maintain'd in Books of their own composing, which they call'd The Revelations of the Prophets, and the Harmony. These Hereticks continued till Epiphanius's Time, being found chiefly in Palestine and Armenia.

When the Fifth General Perfecution was ended to Rome, foon after the Death of Severus, Origen having and Return heard the Fame of the Roman Church, much de- to Alexir'd to take a Journy and pay a visit thereto. Hi- andria. ther A. D. 211.

ther therefore he came whilst Zephyrine was Bishop of that City, where he continued but a little while, and then return'd to Alexandria, and to his former Office of instructing the Catechumeni. He was now fo crouded with Auditors that he had no time for Retirement, and thereupon took in Heraclas to be his Affistant, who had before been his Pupil, committing to his Conduct the Younger and less instructed, but he took an immediate Care of the more advanc'd ones himself.

He learns Tongue.

Having this Affistance in his publick Work, he the Hebrew applies himself with greater Accuracy to the Study of the Holy Scripture; and that he might be the A. D. 212. more successful therein, he set himself to learn the Hebrew Tongue, a thing generally wanting among the Fathers and Learned Men of that Age; and was, as St. Ferom intimates, affisted therein by Huillus the Jewish Patriarch of that Time. He also instructed the more Acute of his Auditors in Mathematical and Philosophical Studies, advising the ruder fort to endeavour to learn Human Arts, affuring them that these would not a little conduce to the right understanding of the Holy This made many, both Heathens and Hereticks, flock to him; some of the latter he reduc'd from their Herefies to the Catholick Church, among whom was Ambrosius a rich and noble Man of Alexandria, who being recover'd from the Errors of Marcion and Valentinus, ever after became his intimate Friend. This Person being of ingenious parts, was almost always prompting Origen to explain some part of Scripture, in which Exercise and Prayer they spent all their leisure Hours. Yea their Walks and Meals were fill'd up with Discourses of this fort.

He compo-

Some time after, having with wondrous Labour fes his Te- consider'd all Parts of Scripture, he compil'd that famous Work call'd the Tetrapla, which was A. D. 214. compos'd of four Greek Translations of the Old Testament divided into Verses, and set in several Columns answering one another; viz. That of the Seventy; That of Aquila; That of Symmachus;

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and that of Theodotion, to which he afterwards made Additions. And now his Renown being greatly advanc'd by this and his other Works. brought Multitudes to Alexandria to converse with him.

Yea so far had his Fame reach'd, even in foreign Goes into Nations, that about this time a Messenger came Arabia, from the Governor of Arabia to Demetrius Bishop and reof Alexandria, and to the Prefect of Egypt, in-turns. treating that Origen might with all speed be sent to instruct him in the Christian Doctrine. He accordingly went, and having dispatch'd his Work,

return'd again to Alexandria.

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When Caracalla came to Alexandria with his He retires ravaging Army, Origen, to avoid this Danger, to Cafarea. withdrew to Casarea in Palestine. Here his admi- A. D. 216. table Abilities were so noted, that the Bishops of those Parts engag'd him, tho yet but a Laick, publickly to expound the Scriptures before them in the Church. The Report of this was soon arried to Alexandria, and greatly offended Demetrius the Bishop, who complain'd of it by Letters to the Bishops of Palestine as a thing never mown before in the Christian Church; and tho they gave him Instances of it, yet not being saisfied therewith, he commanded him by Letters return, and fent Deacons to urge him thereto. he returning, brought with him a Fifth Greek Version of the Old Testament made by some unmown Jew, which he found at Jericho among ther Hebrew and Greek Books.

After this Origen went to Antioch, being fent Goes to or by Mamaa the Emperor Alexander's Mother, Antioch. who was a great Friend to the Christians, and A.D. 218. ery defirous to fee him and discourse with him of Religion, that she might know for what the World had him in fuch Veneration. Having ally explain'd to her the great Doctrines of Chris-

lanity, and demonstrated the Truth of it by clear irguments, he return'd to Alexandria.

After this he much apply'd himself to write commentaries upon the Divine Writings, being excited

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He writes excited and encourag'd thereunto by his dear Commenta- Friend Ambrofius, who, besides his Maintenance ries on the allow'd him feveral Notaries. These had arrive Scriptures. in those days to such Perfection in short and swift A. D. 223. Writing, that they could not only keep pace with, but many times outrun the Speaker; which give us a reasonable account how the Speeches of Martyrs, the Debates of Councils, and the Extempore Homilies of the Fathers came to be transmitted to entire to us. Origen's Industry and Diligence in these Studies were incredible, few Parts of the Bible escaping his most critical Inquiries; wherein he discover'd such Accuracy, that St. Jerom himfelf, altho fometimes scarce civil to his Memory. profess'd he could be content to bear that Load of Envy which was laid on him, provided he had

with it his Knowledg in the Divine Oracles.

Next year he was fent by Demetrius his Bishop

Writes in Sometime after these Commentaries he also defence of wrote in defence of his Philosophical Studies, and Philosophy. Shew'd the Usefulness of them. But his Philosophy. D. 227. phick Genius often transported him too far in his Writings, and caus'd him to advance several extravagant Notions, not to say dangerous Errors, which made a very great noise in the Church.

into Achaia to suppress some Heresies that disturbed the Churches there.

then highly commended.

Made In his Journy thither he went thro Palestine, Presbyter. where producing his Letters of Recommendation A. D. 228. from Demetrius, he being now 43 years of Age, was ordain'd a Presbyter by the Bishops of Jerusalem and Casarea. This was highly resented by his Diocefan, pretending it an Affront to his Authority; and now envying his great Reputation, he condemn'd him for that Action of his Youth, which he had

and bahim to be condemn'd in a Synod which met in
nish'd. Egypt, and decreed he should be banish'd from
A. D. 230. Alexandria. Nay St. Jerom assures us, that Rome
it self conven'd a Synod against him, not for any
Heretical Opinions, but from meer Envy at the
Renown

Renown he had obtain'd by his great Learning

and Eloquence.

About this time, as Epiphanius relates, an Acci- The Story dent fell out, which if true, doubtless haften'd his of his Fall. Flight, and encreas'd his Shame more than all the Malice of his Enemies. The Story is, That some Heathens being his mortal Enemies feiz'd him, and reduc'd him to this Strait, either to abuse his Body with a Blackamoor, or facrifice to an Idol. He feem'd more inclin'd to the latter, tho that was rather their Act than his; for putting Frankincense in his Hand, they forc'd him to throw it into the Fire upon the Altar; which yet drew fuch a Blot on his Name and fo griev'd his Confcience. that he immediately left the City. He further tells us, that coming to Cafarea, being importun'd to preach, he stood up in the Congregation; and having pronounc'd these Words of David, But unto the Wicked God Saith, What haft thou to do to declare my Statutes, and to take my Covenant in thy Mouth? he immediately that the Book, and burst forth into Sighs and Tears, the whole Congregation bearing a part with him in that mournful Scene. And to make this Story more compleat, After-Ages present us with a Discourse under his Name, call'd Origen's Complaint, wherein he passionately laments his Fall. But the total Silence of the Antients justly renders this Story suspected, none mentioning it before Epiphanius, and he feems to relate it rather as a meer Report, than a Matter which he really believ'd; nor was it ever objected against him by his greatest Enemies, as appears by the Apologies on his behalf.

However Origen being banish'd from Alexandria, He retires committed the Care of the Catechetical School to Cæsarea, there to Heraclas, who had been first his Scholar, A. D. 231. converted by him, and afterward taken in as his Assistant. Him he now left his Successor, and retir'd to Casarea in Palestine, where he was generously entertain'd by Theasting Bishop of that

rously entertain'd by Theoltistus Bishop of that Place, and Alexander Bishop of Jerusalem, who indertook to defend him, commission'd him pub-

lickly to expound the Scripture, and heard him as their Master. But Demetrius not satisfied with his Banishment, accus'd him of Heretical Opinions in a fecond Council of the Bishops of Egypt, and got him depriv'd of his Priefthood and excommunicated; writing at the fame time to all Parts to procure his Exclusion from the Communion of the Catholick Church. Whereupon, as St. Ferom intimates, all the Bishops in the World consented to his Condemnation, except those of Palestine, Arabia, Phoenicia, and Achaia, who were intimately acquainted with him.

His Labours and Suecels.

Among these latter Origen found several Protectors, especially in Palestine, where he continu'd to explain the Scriptures at Cafarea, as before at Alexandria, with such Reputation, that all forts of Persons, even from remote Countries, came to be his Disciples. The most noted were Gregory, afterwards call'd Thaumaturgus, and Athenodorus his Brother, who both became afterwards Bishops, and famous Lights in the Church. Another was Firmilian afterwards Bishop of Casarea in Cappadocia, between whom and Origen was contracted a great Friendship and frequent Visits. His Enemy Demetrius soon died after his Excommunication, and was succeeded by Heraclas, with whom Origen had left the Care of his School.

began.

But Maximinus coming to the Empire, and Persecution hating his Predecessor, and the Christians the more for being favour'd by him, fet himself A.D. 235. with Violence against them, and so began that which is commonly call'd The Sixth General Persecution. This made Origen industrious in supporting Mens Spirits; and understanding his dear Friends Ambrosius and Protoctetus Presbyter of Casarea had been brought before the Emperor, and had undergone Imprisonment for the Faith, he wrote his Piece Concerning Martyrdom, and dedicated it to them, Exhorting them not only to part with their Estates, but even their Lives for the fake of Christ. Origen himself, as 'tis said, was flielter'd in the House of Juliana, a wealthy and chari-

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charitable Lady, who furnish'd him with great

Variety of useful Books.

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In this Retirement he went on with his long fince Begins his begun Work, in collating the feveral Greek Ver- Hexapla fions of the Old Testament with the Hebrew Text, and Octaand so compos'd his Hexapla, confisting of the pla-Original Text in one Column in Hebrew Letters, and the fame in another Column in Greek Letters, together with the four Greek Translations contain'd in his Tetrapla, in four other Columns. this he afterwards added two other Versions, one found by him at Jericho, and the other by one of his Scholars at Nicopolis near Acteum; and then it was call'd his Octapla. It was a work of time, and tho begun now, not finish'd till he resided at Tyre towards the end of his Life, as Epiphanius plainly intimates; and was by the Antients emphatically stil'd [Opus Ecclesia] The Work of the Church, being the Fruit of great Labour and of excellent Use. It would have been a great Happiness to us had the Loss of it been prevented, which probably sprung from the great Pains and Charge of transcribing it. After this Origen seems to have taken a Journy to Athens, tho on what Occasion we know not, where he finish'd his Commentaries on Ezekiel, and begun those on Solomon's Song, compleating em after his return to Casarea, whence he was again call'd on the following occasion.

About this time Beryllus Bishop of Bostra in He goes in-Arabia fell into absurd and dangerous Errors, de- to Arabia, nying the personal Deity of our Saviour before and rehis Incarnation. The Endeavours of the Bishops claims of those Parts proving unsuccessful, Origen's Assist- Beryllus. ance was requested. He went, and convinc'd him by fuch cogent Arguments, that Beryllus was not only reclaim'd, but return'd him hearty. Thanks for his kind Labours therein. Then being return'd to Cafarea, tho now advanc'd to the Age of 60, he continued his wonted incredible Labours, not only composing several Treatises in Writing, but almost daily making Discourses to the People, most of them extempore, which yet were so highly

valued,

valued, that they were written from his Mouth, and afterwards publish'd.

Call'd again into Arabia.

The good Success Origen lately had in Arabia with Beryllus, made his Affistance to be again defir'd upon a like occasion. For a fort of Hereticks A. D. 247. appear'd there, who affirm'd, That at Death both Body and Soul expire together, and should be rais'd together at the Refurrection. Against them a Synod was call'd, and Origen's Presence desir'd; who came and manag'd the Controversy with such unanswerable Arguments, that they were forc'd to abandon and disclaim their Errors. He also about the same time successfully encountred another fort of impious Hereticks, call'd Helcesaita, being Followers of Elxas who liv'd in the Year These could not properly be call'd either Jews or Christians, holding most extravagant Opinions concerning the Religion of both, and denying great Part of the Holy Scriptures, About this time died Heraclas, Origen's Scholar, having been Bishop of Alexandria 16 Years; and was, after some time of Vacancy, succeeded by Dionysius another of his Scholars, who was a very Learned and Excellent Man, and worthily fill'd that Seat about 17 Years.

He writes against Celfus.

After this, at the Intreaty of Ambrofius, he took to task a Book intitled The true Discourse, written against the Christians by Celsus. This Celsus A.D. 249. Was an Epicurean Philosopher, a Man of Wit and Parts, and wanted no Advantage that Learning could give him, all which he vehemently imploy'd in the faid Treatife against Christianity. To which Origen return'd a full and folid Answer in eight Books; wherein by convincing Proofs he establishes the Truth of the History of our Saviour's Life and Miracles, and confirms his Divinity and Resurrection. He also confutes the Calumnies cast on the Christians by Celsus and other Pagans, and distinctly proves the Truth and Excellency of the Doctrine and Religion of Jesus Christ. All which he wrote with so much Politeness and Accuracy, that this Book alone, if there were no more, is sufficient to

to convince us of his great Abilities. And as this is esteem'd the best of Origen's Works, so it is by Learned Men judg'd the very best Apology for Christianity that was written by any of the Antients.

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And now as the Christians Encrease in number The Segreatly inrag'd Decius the Emperor against 'em, venth Perfo their too general Decrease in Piety provok'd secution God to suffer him to raise a violent Persecution begins. against them. This is commonly call'd the Se-A. D. 249. venth General Persecution, the dreadful Effects of

which were felt in all Parts of the Empire.

Among the Sufferers of this dismal Time, Origen's the famous Origen, now 64 Years of Age, had Sufferings not the least share. Enfebius tells us, the De- and Con-vil muster'd up all his Forces against him, sin-stancy. gling him out as the chief Object of his hellish A. D. 250. Fury. He was thrown into a loathfom Dungeon with a Chain about his Neck, his Feet loaded with Irons, and fet in the Stocks, his Legs being stretch'd to the outmost Distance for many days together. These and other merciless Torments inflicted, and worse threatned, he bore with Heroick Patience, and was ready to embrace the fatal Stroke, which was suspended that he might be further tortur'd; but it pleas'd God totally to prevent it by putting a speedy Period to this Emperor's Life, and therewith to the Perfecution.

Being releas'd from his Confinement, he piously His Death. employ'd the Remainder of his Time in encou- A. D. 253. raging the Weak, by fending Confolatory Letters about the World, till the Beginning of Valerian's Reign. At which time, after a Life of about 69 Years spent in great Fatigues and Labours,

he peaceably died at Tyre.

He was a Man of extraordinary Piety and Zeal His Chafor God's Glory and the Good of Souls, and of ratter. equal Modesty and Humility. His Abstinence and Self-denial were wonderful, and fuch was his Contempt of the World, that tather than be burden. for to his Friends, who offer'd him part of their Substance, he fold his Library, agreeing with the Buyer to allow him in confideration thereof 5 d.

a day for his Maintenance. His Diligence in Study, Preaching, Writing, Travelling, Confuting Heathens and Hereticks was indefatigable. He spent the Day in Piety, and most part of the Night in Study, allowing himself but little Sleep, and that usually on the bare Ground. Such was the Acuteness of his natural Parts, and the Vastness of his Improvements in Learning, that in short he was the Envy of his own, and the Wonder of succeeding Ages.

His Writings nu-

His Writings were very numerous, commonly reported, as *Epiphanius* tells us, to be no less than 6000, the greater part of which to be sure must be understood of Epistles and single Homilies. He wrote Commentaries upon most Books of Holy Scripture, besides abundance of other Pieces. His Phrase and way of writing is clear and unaffected, fluent and copious.

Of his Errors.

But alas, his Glory is greatly obfcur'd by the groß Errors scatter'd up and down his Works, tho feveral things are pleaded in his defence by fome of the Antients. For instance, that he wrote divers things not as his determinate Judgment, but only as disputable Problems; and that his Works have been greatly corrupted by some Hereticks, who assum'd his honourable Name to commend their own Writings. This is complain'd of by himself while alive, and much more is there reason to believe his Works were so treated after his Death. Particularly there were a fort of Hereticks call'd Origenists; who held some of his mistaken Notions, among others the final Salvation of the fallen Angels and wicked Men, after enduring for fome time the Torments of Hell. They added several worse of their own, and continued thro the 4th, 5th, and 6th Centuries, bringing an Odium on his Name, which occasion'd all his Works to be condemn'd. To conclude, most of his Errors feem to have proceeded from his extraordinary Philosophical Genius, and too strenuous Endeavours to reconcile the Christian Doctrines to the Notions of Plato.

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The End of Origen's Life.

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St. B ABYLAS,

Bishop of Antioch.

Such is the Obscurity in which the Anti-St. Babyents have left the former part of this Holy las's ParenMartyr's Life, that I should wholly have tage and
past him in silence, did not the latter part yield Education
us some very remarkable things concerning him. unknown.
We are altogether in the dark about his Country,
Parentage and Education, as also whether he was
from his Infancy bred up in Christianity or Heathenism. But that he had a liberal Education, we
have sufficient ground to conclude from his Station
in the Church, at a time when none but Men of
known Parts and Learning were advanc'd, as
none else were fit to be advanc'd in it.

Towards the End of Maximinus's Reign, Ze-Made binus Bilhop of Antioch died, in whose room suc-Bishop of ceeded St. Babylas, being the 12th Bishop of that Antioch. See after the Apostles. He with great Courage A.D. 237- and Conduct govern'd that Church in the midst of Great Troumany Difficulties, which arose not indeed at the bles there. Beginning of his Episcopacy so much from the old Enemies of Christianity, viz. the Roman Powers, as from others. For Sapor the King of Persia invading the Roman Empire, overran all Syria, and at length besieg'd and took Antioch, dreadfully oppressing the People of that City, and doubtless the Christians especially selt the Heat of his Fury.

Gordion frees it.

But God was pleas'd foon to deliver them from frees it. this Difficulty: For Gordion the Emperor, who A. D. 242 had now reign'd four Years, was alarm'd with the News, and thereupon came with a mighty Army into the East; having caus'd the Temple of Janus to be open'd before he left Rome. march'd thro feveral Provinces on foot, clearing them of various Enemies; and coming to Syria, he not only recover'd Antioch, but also went forward, and took feveral Places of Confequence from the Persian King.

Babylas's Diligence

The Causes

of Persecu-

tion.

Thus was Peace restor'd to the Church at Antioch, and Babylas with great Industry and Faithin his Work. fulness attended his Work, diligently preparing all to endure the greatest Difficulties to which they might be expos'd, as if he had a Forefight of the difinal Persecution which quickly after brake forth. For Decins the Emperor being enrag'd to fee Christianity every where triumphant, and Paganism declining, sent out his Edicts to the Governours of Provinces in all Parts to treat the Christians with the utmost Severities, unless they would yield Obedience to their Gods. Tho St. Cyprian pioully observes a nearer Cause of these Miseries, confessing, That their own Sins had fet open the Floodgates for the Divine Displeasure to break in upon them; complaining, That Pride, Self-seeking, Schism and Faction prevail'd greatly among them.

Paul of Thebais the first Hermit.

St. Cyprian, and many others by his Example, retir'd themselves to avoid the Fury of this Storm. And among the rest the famous Paul of Thebais in Egypt, a young Man of 21 Years of Age, with-A. D. 250. drew himself into the Egyptian Deserts, and took up his Abode in a large Cavern of a Rock that had formerly been us'd as a private Mint-house. Here he led a folitary and monastick Life, till he arriv'd to the Age of 113 Years, and became the Father of Hermits, being follow'd in after Ages, not without great Superfition, by many that affected a State of Solitude and Retirement.

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And as many fled, fo many others were swept St. Babyaway by this Persecution, among whom were las's Tryal divers of great Note; nor was it long before it and invin-came to St. Babylas's door. For Decius coming to cible Cou-Antioch, either out of Curiofity, or with a worse rage. Defign, would needs go into a Christian Assembly. But this Heroick Bishop standing at the Door, refolutely oppos'd him, telling him, He would never willingly permit a Wolf to break in upon Christ's Sheep-fold. Decius at present diffembled his Anger, not being willing to adventure the Rage of the People; but quickly after sent for Babylas, and having sharply accus'd him for his Infolence. he commanded him to facrifice to the Gods, as the only means to expiate his Crime, and avert his Punishment; promising also upon these terms to advance him to Honour and Renown. But the Martyr answer'd all with a generous Confidence, despis'd his Profers, defy'd his Threats, and declar'd his Resolution never to apostatize from the True God, or facrifice to Devils.

The Emperor finding him inflexible, order'd His Marhim to be loaded with Chains and Fetters, and tyrdom. committed him to Prison, where he endur'd many A. D. 250. severe Sufferings, but rejoic'd in all, pitying the Misery of his Persecutor more than his own. The Antients are not fully agreed about the manner of his Martyrdom, but St. Chrysostom and

Suidas tell us he was beheaded.

As he was going to Execution he triumphantly His Cheerfang, Return unto thy Rest, O my Soul, for the fulness
Lord hath dealt bountifully with thee. Three therein.
young Men whom he had educated in the Faith,
after great Temptations to recant, stedsastly
went before him in sealing their Religion with
their Lives. When their Heads were just taking
off he cry'd aloud, Behold I and the Children
that the Lord hath given me; and then laid down
his own Neck upon the Block, having first order'd his Friends to bury his Chains with him
in the same Grave, to remain as Ensigns of Honour,
being therein like St. Paul who took pleasure in his
Bonds.

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The Removal of his Body, and the strange Consequences of it.

We have no account where his Body was first buried, but it had a more magnificent Interment under the Reign of Constantius, in a Place call'd Daphne near Antioch, which seem'd contriv'd by Nature for the highest Scene of Delight. Here the Corps were laid in a Church built overagainst the Temple of Apollo, which occasion'd one of the most remarkable Occurrences of Antiquity. The Devil it feems lik'd not his Neighbourhood, being utterly struck dumb, and his Oracle filenc'd thereby, as was intimated to Julian the Emperor coming thither to enquire about the Success of his Persian Expedition. The Apostate therefore commanded the Christians to remove him upon the Devil's Complaint, That the Dead kept him from speaking.

The Christians bold laid the Coffin on an open Chariot, brought it Reflections triumphantly into the City, finging Psalms on Julian. all the way, and at the End of every Period added this stinging Versicle, Confounded be all

those that worship Graven Images.

The Confirmation of the Story.

However this Passage may be entertain'd, as seeming to savour too much of Superstition, 'tis confirm'd not only by Socrates, Sozomen, and Theodoret, who all liv'd near that time, but also by St. Chrysostom, who was an Eyewitness of it, and often affirm'd it in preaching and writing, appealing to the Knowledg of all Persons then alive, challenging them, if they could, to contradict it. Nor is it improbable that God should suffer such an extraordinary thing at this time to correct the Insidelity of that Emperor, and to give Testimony to that Religion which he scorn'd and oppos'd with so much Insolence and Derision.

Theburning However Julian might be aw'd at present, his of Apollo's Rage soon broke forth against the Christians, Temple. being much gall'd with their foremention'd A. D. 362. Hymns. But while he was expressing his Fury against Christ's Followers, the Displeasure of Heaven was manifested against him and his

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Proceedings. For Apollo's Temple in the Daphne suddenly took fire, and was in a few Hours reduc'd to Ashes, together with the Image of the God which resided in it. This the Christians ascrib'd to the Divine Vengeance, tho their Enemies charg'd them as the malicious Contrivers of it; and some of the Warders about the Temple were expos'd to the Rack, to make them confirm that Suggestion; but after all they affirm'd that the Fire was kindled by a Light from Heaven. The Substance of this Story is not only attested by Christian Writers, but also by Marcellinus the Roman Historian, and by Julian himself in his Satyr against the Antiochians, intituled Misopogon. To conclude, the Remains of this Martyr are faid in Afterages to be remov'd thence to Cremona in Italy, where you may be fure they have wanted no Ceremonious Respect or Veneration.

The End of St. Babylas's Life,

The

The LIFE of

St. CYPRIAN,

Bishop of Carthage.

an born at Carthage. His Parents unknown.

St. Cypri- CT. CYPRIAN was born at Carthage towards the End of the fecond Century, but who were his Parents, or of what Quality, we know not. He had a learned Education, but principally addicted himself to the Study of Eloquence; making fuch Advances therein, that he became publick Professor of Rhetorick in that While he was in this Station he liv'd in great Pomp, was splendid in his Attire, and had a large Retinue to attend him. He spent the greatest part of his Life in the Errors of Gentilism, and was at the very Borders of Old Age, as himfelf intimates, before he was freed from that Darkness.

His Conversion to

He was at length profelyted to the Christian Religion by the Arguments of Cacilius a Presbyter of Christiani- Carthage, whom he ever after lov'd as a Friend, and reverenc'd as a Father; and as a Testimony of his A. D. 246. Esteem he assum'd his Name, being call'd Cacilius Cyprian. When converted he fold at least the greatest part of his Estate, and gave it to the Poor, at once shewing a Contempt of the World, and his Charity to the Necessitous. And when he was throughly instructed in the Essentials of the Christian Faith, he was baptiz'd, and thereupon experienc'd fuch enlightening and strengthening Affistances of the Holy Spirit, that what before feem'd impossible, became easy to him.

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Soon after his Baptism he was made a Presbyter, Made and advanc'd the succeeding Year to be Bishop of Bishop of Carthage; being chosen by a great Majority into Carthage. that Office upon the Death of Donatus. His great A. D. 248. Modesty and Humility made him fly the first Approach of the News, judging himself unfit for fo great a Charge; defiring that a more worthy Person, and one of his Seniors in Christianity, might poffes the Place. But his declining it made the People more eager in their Defires, who crouded his Doors, and block'd up all Paffages of Escape. He attempted to fly out of the Window, but could not, and was forc'd at last to yield. Whereupon coming forth, he was receiv'd with the universal Joy and Satisfaction of the People, who had waited for him between Hope of their obtaining him, and Fear left they should be disappointed.

For some time he discharg'd his Office without He retires Molestation, but under the Persecution begun from Carand violently carried on by Decius, he was pub. thage. lickly proscrib'd by the Name of Cacilius Cyprian A. D. 250.

Bishop of the Christians, and every one strictly charg'd not to conceal his Goods, the furious Multitude frequently crying out for him to be thrown to the Lions. Hereupon he retir'd himself from Carehage for about a Year, left his Presence should provoke the Enemies to fall more severely on his Flock; being also thereunto privately admonish'd of God, as he himself affures us. During his Absence in Body he was present in Spirit, and supply'd the want of his personal Ministry among em by 30 excellent Letters full of pious Counfels, grave Admonitions, seasonable Reproofs, earnest Exhortations, and hearty Prayers for their

Welfare. That which most troubled him was the Case His strike of the Lapled, whom some Presbyters had rathly Discipline. admitted without his Confent into the Communion of the Church, of which Cyprian complain'd,

and endeavour'd to reform it by Letters; being a stiff Maintainer of Ecclesiastical Authority, and

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of the Rights of his Office. Indeed this Slackness of Discipline and too easy Reception of Delinquents gave great occasion to the Novatian Schism, first begun by the Pride and Turbulency of two Presbyters, Novatian and Novatus, the former of Rome, and the latter of Carthage.

Novatian and his Schism.

Novatian had been formerly a Pagan Philo-Topher, and being dangeroully ill, was baptiz'd in his Bed, and was afterward ordain'd Presbyter, A. D. 251. tho not without much opposition from both Clergy and People; it being contrary to the Orders of the Church, that any should be made a Priest that was so baptiz'd. Hereupon when Cornelius was made Bishop of Rome, he attack'd his Election, charg'd him with feveral Crimes, particularly that he receiv'd fuch into Communion who had fallen into Idolatry. With him Novatus, lately come from Carthage, join'd; both of them maintaining it to be utterly unlawful to receive fuch as had scandalously fallen, tho penitent; and to them adher'd the greater part of the Confessors, who had suffer'd courageously for the Faith.

Cyprian returns to Carnod there.

The Heat of the Perfecution being somewhat abated by the Death of Decius, Cyprian was reftor'd to his Province, and thereupon conven'd a Synod of thage, and the neighbouring Bithops to confult the Case of the holds a Sy- Lapfed; in which it was agreed, that they should neither be wholly excluded, nor haitily receiv'd, A. D. 251. but only after a long and severe Penance. Another Synod was quickly after held at Rome, which follow'd the same Method in dealing with those that had fallen into Idolatry, determining them to be receiv'd, but on no Terms short of a solemn and publick Repentance. In the former of these Synods Novatus, and in the latter Novatian was excommunicated; by which they were the more provok'd, and with very great Multitudes drew quite off from the Orthodox, charging them with horrid Licentiousness in admitting scandalous Offenders; and call'd themselves by way of Distinction Cathari or Puritans.

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Next year another Council was held at Car- The Second thage, which was the more moderate towards the Council of Lapfed that feem'd penitent and refolv'd to die for Carthage. Christ, because of the frequent Divine Intimations A. D. 252. given them of an approaching Perfecution. They therefore thought it necessary that Penitents should be animated to facrifice their Lives for Christ, by being admitted into his Church; concluding they could not be encourag'd to drink of the Cup of Martyrdom, whilst they were denied the Cup of the Lord.

About this time a violent Pestilence rag'd at The Chrif-Carthage, as well as many other Places, whence tians Chathe Generality fled, and deserted their nearest rity in a Friends and Relations. In this calamitous Time great St. Cyprian affembled the Christians, and excited Plague. them by the most forcible Arguments to Mercy and Charity, not only to one another, but towards their Enemies; whereupon they generally strove to excel one another herein. Some liberally contributed their Substance, and others that were poor affifted the Sick by their Labour and Attendance, and so expos'd themselves to the hazard

of their own Lives.

And that this Holy Man might not be wanting St. Cyprito any, he then wrote his pious Discourse Of Mor- an writes tality, wherein he excellently teaches Christians to his Book Of triumph over Death, and moderate their Mourning Mortality, in the Loss of their Godly Relations. He also a- Oc. bout the same time wrote his Discourse to Demetrian the Proconful, to vindicate the Christian Religion from the malicious Calumnies of the Pagans; as if that provok'd the Gods to fend this Plague and other Calamities upon the Roman Empire; shewing on the contrary, That the Cause was rather their Brutish Rage in persecuting so excellent a Religion, by which the Wrath of the Deity was incens' d against them. He likewise then wrote his Exhortation to Martyrdom.

At the Beginning of Valerian's Reign the Per- The Third secution ended, and St. Cyprian took the Advan- Council of tage of this Peace to call a third Synod at Car- Carthage

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thage of 66 Bishops, in which a Determination Infant Bay- was given against deferring the baptizing of Infants to the eighth Day, in opposition to Fidus an African Bishop. In the following Years he affembled the Fourth and Fifth Councils there; in this latter was agitated that famous Question, Whether Persons baptiz'd by Hereticks should be rebaptiz'd? And the Synod determin'd That no Baptism out of the Church could be valid; and that it was absolutely necessary to rebaptize these who had received the Baptism of Hereticks; affirming, That this had been their constant Practice. The same thing was the next year determin'd by a Council of 71 Bishops, which was the Sixth of Carthage, and afterwards by a Seventh of 87 Bishops, where likewise Cyprian's Judgment was confirm'd concerning the Validity of Clinical Baptism, or of fick Persons in their Beds, tho by Aspersion instead of Dipping; concluding this might suffice in such a case of Necessity.

Those Determinations harply oppos'd at Rome.

In all these Controversies we observe that Cyprian and his Party did not plead for Anabaptism, or Rebaptization, but still afferted that there was but one Baptism only, seeing they look'd upon the Baptism of all Hereticks as no Baptism; and that therefore they ought to receive what they had not before in reality. But these Determinations, by how many foever made, and how frequently foever repeated, were greatly disapprov'd at Rome; and the Controversy rose to that height, that Pope Stephen gave Cyprian very rude and unchristian Language, stiling him False Christ, False Prophet, Deceitful Worker, &c. while on the other hand Cyprian treated him with great Sharpness and Severity, charging him with Pride and Impertinency, Self-contradiction, Childishness, Obstinacy, and other Reflexions, far from expressing that Reverence which St. Stephen's Successors claim at this Day.

The Eighth begun.

The Christians had now enjoy'd Peace from the Persecution Beginning of Valerian's Reign, who was kind to them above any of the preceding Emperors, till his

A. D. 257.

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his fourth Year. But then he was instigated to a violent Fury by a noted Magician of Egypt, who charg'd them with hindring the Prosperity of the Empire by their execrable Charms, for as such he profanely and maliciously represented their special Power over the Damons. Whereupon Edicts were every where publish'd against them, and they were, without the least protection, expos'd to the common Rage; this is usually call'd the Eighth General Persecution, which extended to all the parts of the Empire.

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till his When these Edicts came into Africa, Aspassus St. Cypri-Paternus, the Proconsul of that Province, sent for an's Con-St. Cyprian, assuring him, He had receiv'd Com-stancy and mand from the Emperor, That all that were of a Banish-Foreign Religion, should sacrifice to the Gods ac-ment.

Foreign Religion, should sacrifice to the Gods according to the Roman Rites; and demanded his Answer. The Good Man readily reply'd, He was a Christian, and a Bishop, who acknowledged none but the True God, the Creator of Heaven and Earth, and all things; to whom Christians pray'd for themselves, and all other Men, and particularly for the Prosperity of the Emperor. After the same unconcern'd manner he answer'd his other Demands; so that the Proconsul seeing him inslexible, commanded him to be banish'd to Curubius, a little City in a Peninsula of the Lybian Sea.

Here he not only enjoy'd a pleasant Retire- His Visions ment, and had frequent visits of the Brethren, but in this Realso several Heavenly Visions: By one of which, tirement, on the first Day of his arrival, he was forewarn'd of the manner of his approaching Martyrdom, an Account whereof was brought from his own Mouth by Pontius the Deacon, who accompanied him in his Banishment. In this Confinement he piously improved his Time, by writing several Let- And Care ters, especially to the Martyrs in Prison, to com- of others. fort their Spirits, and encourage them to Perseverance.

While St. Cyprian was in his Exile, the Perse-Pope Sixtus cution rag'd in several places, and particularly at martyr'd. Rome, where Pope Sixtus, together with Quartus, A. D. 258.

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rence his Deacon.

was beheaded on the 6th of August, after he had been Bishop of that City little more than eleven With Lau- Months. As he was carried to Execution, Laurence his Arch-Deacon and Treasurer follow'd him, and earnestly desir'd that he might have the Honour of being Martyr'd with him, and of having his Blood mingled with his Bishop's. Sixtus told him, that he was referv'd for a more noble Combat, but should within three days follow him, and be where he was. The Governour knowing Laurence to be the Churches Treasurer, seiz'd him. and charg'd him to discover the Treasures to him. The Martyr desir'd three days to gather them together; at the end of which he prefented a great number of poor helpless People to the Governour, and fignify'd to him, that they were the true Treafures of the Church. The Governour provok'd at this Disappointment, presently order'd him to be torn with Scourges, to be whip'd with Iron Rods and Plumbeta, and then to be fet on the Wooden-Horse, and to have all his Limbs disjointed; and lastly order'd a kind of Gridiron, with a slow Fire under it, to be prepar'd, upon which the Tyrant caus'd him to be roasted. All these Torments St. Laurence endur'd with wonderful Courage; and after a confiderable time he, with a strange Magnanimity, call'd out to the Governor, I am roafted enough on this side, turn me on the other, and then eat me; and so chearfully yielded up his Spirit to God.

Cyprian longs for Martyrdom.

St. Cyprian yet remaining in his Banishment, heard how the Perfecution increas'd against Perfons of both Sexes, and all Ranks and Qualities, which made him provide for his own Martyrdom, which he daily waited and wish'd for. Some Persons of Honour advis'd him to retire, offering to secure him: But his desire of the Crown made him deaf to their kind Offers and Intreaties. Indeed, when tidings were brought him that Officers were coming to carry him to Eutica to fuffer there, he step'd aside, being unwilling to fuffer any where but at Carthage, in the view of

the People, where he had fo long and fo fuccessfully preach'd the Christian Faith, which he defir'd there to confirm with his Blood. This he tells his People in the last Letter he wrote to them, therein advising them to Peace and Unity among themselves; not to offer themselves to their Persecutors, but if apprehended, to be stedfast in their Confession of Christ.

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But he refolv'd not long to conceal himself, for His Apwhen Galerius Maximus, the new Proconful, was Prehenfia. return'd to Carthage, he presently came home and relided at his own House. Here he was soon apprehended by Officers fent for that purpose, and carried in a Chariot to the Proconful, who commanded him to be kept for one Day at an Officer's House, to the Doors of which the People flock'd, watching there all Night, being alarm'd

at his Coming and Apprehension.

Next day he was brought before Maximus, His Difwho faid, Are you Cyprian, the Bishop and Fa- course with ther of Men of impious Minds? The Sacred Em- the Properor commands you to sacrifice, therefore be well-consul. advis'd, and don't throw away your Life. The Holy Martyr reply'd, I am Cyprian a Christian, and can't sacrifice to the Gods, do as you are commanded, for in so just a Cause I need no Consultation. The Proconful, displeas'd at his invincible Courage, reply'd, That he had been long of this Sacrilegious Humour, had seduc'd many into the same Impious Practices, and shewn himself an Enemy to the Gods, and the Religion of the Roman Empire, and one whom the most Pious Emperors could ne'er reduce to comply with their Sacred Rites; that therefore being found a Ringleader of so impious a Sect, he should be made an Example to all those whom he had seduc'd. Then he read his Sentence out of a Book, I will that Cyprian be beheaded. To which the Martyr chearfully reply'd, I heartily praise the Omnipotent God, who is pleased to release me from the Fetters of the Body. He was presently led away with a strong Guard, Crowds of People fol-K 2 lowing

lowing, and the Christians lamenting and crying

out, Let us also be martyr'd with him.

His Martyrdom. A.D. 258.

The Sentence was executed in a Field furrounded with Trees, which were now laden with Spectators. Hither the Martyr being come, fell on his Knees, and recommended his Soul to God: and then having strip'd himself to a Linen Garment, he waited the Executioner's Motion, to whom he had order'd a Donative, of about the value of 6 l. of our Mony. The Christians that were present spread Linea Cloths about him to preserve his Blood from running out upon the Then, he covering his Eyes with his own Hands, the Executioner did his Office. His Body was by the Christians remov'd at night for fear of the Gentiles, and with many Lights and Torches folemnly inter'd in a Nobleman's Tomb, in the Mappalian way. Thus died this Illustrious Martyr, on Septemb. 14. after he had been about ten Years Bishop of Carthage, being succeeded by Lucian.

His Cha-

His natural Parts were good, tho his Improvements in the Gentile Philosophy seem not great; but his Eloquence was such, that Erasmus a proper Judg therein tells us, He only of all the African Ecclesiastical Writers, attain'd the Native Purity of the Latin Tongue. And Lastantins long before had testified the like concerning him. He set out late in the Christian Race, but ran apace, and made large and quick Improvements both in the Study and Practice of Religion. He kept close to Tertullian's Writings, scarcely passing a Day without them, often faying to his Notary, Reach hither my Master, meaning Tertullian, as St. Ferom affures us he receiv'd it from undoubted Testimonies. His Soul was inflam'd with a mighty Zeal for God, whose Honour he studied by all means to promote. He was a wife and prudent Governor, a resolute Defender of the Truth, a faithful Paftor, powerful in Preaching, moderate in Counfels, grave and fevere in his Admonitions, affecti-

affectionate in his Perswasions, indulgent to the Penitent, but inflexible to the Obstinate. He valued the Good of Souls above his own Life, and could never be mov'd from his Holy Profession, either by Hopes or Fears. And that which crown'd all his other Virtues was, his admirable and most exemplary Charity, of which great and nume-

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Many of his Writings are loft, most of them His Writthat remain are Epistles; all which tend to pro- ings. mote the Peace and Order of the Church, and to advance Piety and a Godly Life. He was highly honour'd while living, not only by Mens appealing to him in most weighty Cases, but also by frequent Visions from God, by which he was immediately directed in the important Affairs of the Church. After his Death his Memory was greatly venerated, two eminent Churches being erected thereunto by the People of Carthage: One where he suffer'd Martyrdom, call'd [Mensa Cypriana] Cyprian's Table, because he was there sacrific'd to God, and the other in the Mappalian Way where he was buried.

The End of St. Cyprian's Life:

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St. GREGORY,

Bishop of Neocesarea.

in the old the cont

Birthplace and Relations.

Gregory's TT. Gregory was descended from Gentile Pa-Sents, of eminent Birth, and a plentiful Fortune. He was born at Neocefarea, the Metropolis of Cappadocia, fituate on the River Lycus. He had a Brother named Arhenodorus, his Fellow-Student, and afterwards his Contemporary in the Episcopal Office: And a Sister marry'd to a Judg under the Governour of Palestine. His Father was a Zealot for Paganism, and took care to educate his Son both in the Religion and Learning of the Gentile World.

His inclination to Christianity.

But coming to fourteen Years of Age, and his Father dead, he began more freely to confider the nature of Things, and foon perceiv'd the folly of Heathenism, and became inclin'd to Christianity. After his Father's decease, his Mother took care that both he and his Brother might be educated under Masters of Rhetorick and Eloquence; by one of which, who taught him the Latin Tongue, he was advis'd to study the Roman Laws, as a great Accomplishment to him. And the same Mafter being no mean Lawyer, read Lectures to him therein; which Study he found fomewhat hard, and the more, because those Laws were all written in Latin, which he indeed commends as a Language becoming the Majesty of the Roman Empire; but confesses he found it not easy to attain, tho but to a competent understanding thereof. When



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When he was thus initiated, he determin'd to His Trapromote his Studys by Foreign Travels; and vels to went first, as is probable, to Alexandria, grown Alexanextraordinary famous by the late erection of a Platonick School there. Here, by his diligent Studies, and especially by the strictness of his Life, he reproved the Loofness and dissolute Manners of his Fellow-students.

To be reveng'd, they suborn'd a common Strum- His Innobet against him, who, as he was gravely discoursing cency vinwith some peculiar Friends, came in a wanton dicated. Garb, and impudently laid to his Charge an overfamiliar Converse with her, and cheating her of the Reward of her lewd Embraces. But Heaven foon vindicated his Innocency, by casting her into raving Madnels, as if acted by a furious Demon: nor could the be freed from it, but by his forgiving her and interceding for her. Hence he return'd, as is probable, thro Greece, studying some time at Athens, as Socrates tells us, and thence he went

into his own Country. Here he apply'd himself to his old Forensick He goes to Studys, which he had now a great opportunity Bertyus in to improve by going to Berytus an University in Phenicia. Phenicia, famous for the profession of the Roman Thither he went to accompany his Sifter, who had been fent for by her Husband, now an Affiftant to the President in the Government of Palestine. But he continued not long there, being more charm'd with the Studys of Philosophy, to which he had the greater incitement, by hearing of the Fame of the renowned Origen.

Thereupon meeting accidentally with Firmilian Becomes Oa Cappadocian Gentleman, and afterwards Bishop rigen's of Casarea in that Country, he contracted an in- Scholar. fimate Friendship with him; and these two, toge- A.D.233 ther with St. Gregory's Brother Athenodorius, put themselves under the Tutorage of that celebrated Master at Casarea in Palestine: Origen by most easy Method's led him through the whole course of Philosophy, teaching him Logick, Physicks, Mathematicks, Ethicks, Metaphysicks, and at length

introduc'd him into the Mysteries of Theology, as Gregory himself tells us. He chiefly endeavour'd to fettle him in the full Persuasion of the Christian Religion, of which he had some knowledg before, and to ground him in the understanding of the Scriptures, as a System of the best Philosophy.

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He returns Country. A.D.238.

When he had been five Years his Disciple, and to his own was now call'd into his own Country, he took his leave by an excellent Oration, before his Master and a numerous Auditory; wherein he gave a wonderful Character of Origen, and elegantly bewail'd his departure from his School, as a kind of banishment from Paradise. Origen quickly follow'd him to Neocasarea by a Letter, commending his excellent Parts, and perswading him especially to improve them, to the Ends of Christianity, and the Promotion of Virtue and Piety: Advifing him to read the Scriptures with the greatest diligence and attention, and not rashly to entertain Notions of Heavenly Things, or speak of them without Premeditation, and to pray earnestly for the opening of Divine Mysterys to him. Being return'd, all mens Eves were upon him, expecting great Fruits from his Studies, tho in a place miterably overgrown with Superstition and Idolatry. But he modeftly declin'd all their Addresses, and retir'd into the Wilderness, resigning himself up to Solitude and Contemplation.

Made Biocælarea. A. D.239.

Phadimus Bishop of Amasea a neighbouring Cishop of Ne- ty, who was endued with a Prophetical Spirit, look'd on him, in confideration of his extraordinary Parts and Piety, every way fit to be a Guide of Souls, tho as yet but a young Man. He therefore follow'd him from Defert to Defert, whither he fled to avoid this Burden; and at length in an extraordinary way constituted him Bishop of Neocafarea, tho at that time far distant from him. It pleased God at the same time effectually to incline him to accept of the Charge, tho exceeding difficult, the Place being wholly given to the Worship of Damons, and not having above seventeen

venteen Christians in it; so that he must found a Church before he could have one to govern. He was yet much unacquainted with the Mysteries of Theology, but is faid, by an immediate Vision, to be fully instructed therein, and to receive that Rule of Faith, or Creed, concerning the Holy

Trinity, which is yet extant in his Works.

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In the discharge of his Province, he soon made His Migreat numbers of Converts; his mighty success racles in therein being greatly promoted by the fame of expelling his extraordinary Miracles which came with him the Dzto Neocafarea. For as he was coming home from mons out the Wilderness, being benighted, and at the same of their time overtaken with a Storm, he, with the rest Temple. of his Companions, took shelter in a Pagan Temple noted for Oracles, where they passed the Night in Prayers and finging Praises to God. The Gentile Priest came betimes in the morning to pay his Devoirs to the Damons of the place, but could obtain no other answer, than that they must leave it by reason of him that lodg'd there. Upon this he broke forth into a great fury, threatning to accuse St. Gregory to the Magistrates, and to the Emperor: But finding him to despise his Threats, and observing his Power of commanding the Damons in or out at his pleasure, his Fury turn'd into Admiration; and he entreated the Bihop, as a farther Instance of the Divine Power lodg'd in him, to bring the Damons once more back again: Which being done, the Priest was so far convinc'd, as immediately to forfake the Idols Temple and become a Christian; in which he was greatly confirm'd by another Miracle wrought

The Renown of his wonderful Actions had His Modeprepar'd the People to receive him with extraordi- fly under nary Reverence; whereupon Multitudes came out the Apof the City to meet him, longing to behold the Manses of Person of whom they had heard such strange the People. things. He, regardless of the Applause of the Spectators, pass'd through the Crowds into the City, without so much as looking on the one side or the other. His

His Trust

His Friends that accompanied him were very solicitous where to entertain him; but he blaming their Anxiety, ask'd them, Whether they thought themselves excluded from God's Protestion? and whether his Providence was not the best and safest Habitation? He told them, Whatever became of their Bodies, it was of the highest concern to take care of their Souls, which were by the Virtues of a Good Life to be prepar'd for Heaven. But many were ready to entertain so welcome a Guest, and particularly Musonius a Citizen of Quality, intreated the Honour of his Presence, which being the first Invitation, he accepted, and thank'd the rest for the Respect they had also shewn him.

His extraordinary fuccess in his Ministry.

The thoughts of the Idolatry and Profaneness of the Place, greatly griev'd his Mind, and incited him immediately to begin his Work of preaching to them, which he did with that fuccefs, that before night he had converted a little Church. And betimes the next morning the Doors were crowded with Persons of all degrees, and divers that had great Infirmities and Distempers came, who were healed by him both of bodily and spiritual Diseases. Whereupon the People readily imbrac'd the Christian Doctrine, finding nothing reported concerning him, but what they faw verify'd before their Eyes. Great Numbers being converted, his next Care was to prepare a Place where they might keep their Religious Affemblies; which was foon begun and finish'd, by the Liberality of some, and the Labours of others. This Church Gregory Nyssen informs us was eminently preferv'd to his own Time, not only amidst desolating Earthquakes, but also notwithstanding the violent Storms of Dioclesian's Reign, who commanded the Christian Churches in all places to be demolish'd.

The last-mention'd Father reports another memorable Passage, which yet surther promoted his Conversion of the People. There was a vast Concourse, not only of the Inhabitants of Neocasarea, but

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rea; but but also of the neighbouring Countries at a publick Festival to one of their Gods. The Theatre being so crowded, that the People universally tried out, Jupiter, we beseech thee make us room: St. Gregory fent them word their Prayers should be heard, and they should quickly have more room than they defir'd: And suddenly a dreadful Plague brake in upon them, which turn'd their Musick into Mourning, filling all places with dying Groans, Persons being sick and dead in a few Moments. The Temples whither many fled for Cure, were full of dead Carcases, the Ditches whither the heat of the Distemper brought them to quench their thirst, were dam'd up with multitudes fallen into 'em; and some went among the Tombs to provide Graves for themselves. Being convinc'd that this woful Plague befel 'em for their Folly in calling on the Damon, they earnestly intreated the Bishop to intercede with his God for 'em, whom they now believed to be a more powerful Being. Which he having done, the Pestilence ceas'd, and they thereupon generally deferted their Idolatries, and took refuge in Chriflianity.

These Miracles, together with his known Pru- A Lake dence, brought him into fuch Reputation, that dry'd up, even in secular Cases of Difficulty they prefer'd and a Rihis Sentence to any other Decision. Particularly, ver stope two Brothers being at Law about a Lake, which by his both claim'd as belonging to their Paternal Inhe-Prayers. titance, the Matter was at length refer'd to his Determination. Having us'd all Endeavours to perswade them to a peaceable Accommodation, they refus'd, and refolv'd to try it out by force of Arms, obliging their Tenants on both fides to engage with them in the Field. The Bishop, to prevent the mischievous Consequence hereof, spent the preceding Night in Prayer, and thereby procur'd the Lake to be dried up, and so prevented further Contention. Thus also he is said miraculously to have stop'd the River Lycus by his Prayer, when it violently came down from the

Mountains, and overflow'd the Country, to the great damage of the Inhabitants, and the loss of many Lives.

A fevere Judgment on two difjembling Jews. Another time as he was upon a Journey, he was spied by two Jews, who knowing his charitable Temper, either from Covetousness, or a defign to delude him, us'd this Stratagem: One lies on the Ground seigning himself dead, and the other lamenting his miserable Fate, begs somewhat of the Bishop towards his Burial; who took his Coat, and cast it on the Man that lay as dead, and so went his way. He was scarce got out of sight, but the Impostor came back laughing to his Companion, requiring him to rise, that they might make merry with the Cheat; but sound him dead indeed, and so the Coat serv'd to cover him for his Funeral, the real design for which it was bestow'd.

How these Miracles are attested.

These Passages possibly may not find a very easy belief, after the World hath been so often deluded with false Miracles: But 'tis sufficient to vindicate, if not the Relations themselves, at least our rehearfal of them, that they are reported by Persons of undoubted Credit; particularly by St. Bafil and his Brother Gregory, both of them wife and good Men, who liv'd within less than a hundred Years after our St. Gregory; and, which is confiderable, they receiv'd these Accounts, as St. Bafil particularly tells us, from Macrina their aged Grandmother, who was her felf St. Gregory's Auditor. And St. Gregory Nyssen professes to report but some few of the many great Things done by him, and to fet them down nakedly without any Rhetorical Flourishes to amplify Upon the account of these and the like Miracles wrought by him, he hath uncontrolably gain'd the Title of Thaumaturgus, or the worker of Wonders, in the Ecclefiastical Writers.

He retires from Persecution. A.D.250. Thus he continued in the faithful and successful discharge of his Office, till the time of the Seventh Persecution under Decius. This being every where carried on with unexpressible Rage and

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Fury, he somewhat fearing the frailty of his new Converts, advised his Church, as Gregory Nyssen informs us, somewhat to decline those Storms, telling'em, It was better by flying to save their Souls, than by abiding these furious Trials, to hazard their falling from the Faith. And to fet them an Example herein, he himself retir'd to a Desert Mountain, accompanied with none but the foremention'd Gentile Priest whom he had converted, and who now ministred to him in the Office of a Deacon. Here he was miraculously preserv'd from the view of the Multitudes that came to fearch after him, tho they were at the very Place where he was. But these Wolves despairing to meet with the Shepherd, fell with the fiercer rage upon those of the Flock that stay'd behind, seizing on Men, Women, and Children, that bore any Reverence to the Name of Christ.

But God mercifully commanding the Storm to Hereturns cease, he quitted his melancholy Shades and came to Neocaback to Neocasarea, and visited all Parts of his sarea. Diocess. He every where establish'd Anniversary A.D. 251. Festivals in memory of the Martyrs who had suffer'd in the late Persecution. By this he delign'd at once to honour the Martyrs, and encourage others to imbrace Christianity, by shewing that a reasonable Liberty of Mirth might be allow'd its Votaries at certain Seasons; tho it must be confes'd this Custom afterwards produc'd ill Ef-

fects. While there was great Confusion in the Roman Writes his Empire, by the Invalion of Foreign Nations un-Canonical der the Reign of Gallienus, many professing Chri-Epistle. stianity became Renegadoes, and pillag'd their Fel-A.D. 263. low Christians, and under pretence of finding, stole, or at least detain'd the Goods of others. This occasion'd St. Gregory to write his Canonical Epifile to an Asian Bissiop, who had desir'd his Advice in this dismal state of Affairs: Herein he prescribes the several Orders of Penance, particularly censuring their inordinate Covetousness, and shews how unsutable such doings were to Christianity, and how

how bateful to God; and that 'twas much more inhumane in thefe calamitous Times; to spoil the oppressed, and enrich themselves by the ruins of their miserable Brethren. He informs 'em, That if they found any thing, they were oblig'd by God's Law to restore it, the to their Enemies, and much more to their Friends and Fellow-Sufferers. And he affures 'em. If any thought their own Losses a sufficient Warrant to detain what they found, this was to justify one Wickedness by another; and because the Goths had been Enemys to them, they would become Goths and Barbarians to others. He shews, That those who were herein guilty should be excluded the Communion of Saints, and not be readmitted till they had made a publick and solemn Satisfaction to the Church.

The second Council of Antioch against Paul of Samosata. A.D. 264.

The following Year a Council was held at Antioch, to prevent the Infection of the pestilent Doctrines lately broach'd by Paul of Samofata, who had now been four Years Bishop of that City. He afferted. That there was but one Person in the Godhead; That our Saviour was no more than a mere Man; That the Divine Word being the Same with the Father, did Sometimes reside in him, and sometimes depart from him; with other dangerous Politions of the like nature. St. Gregory was one of the most noted Bishops that made up this Council, of which there was a great number besides Presbyters. When his Errors came to be throughly consider'd, the crafty Heretick found it in vain to contend, and therefore endeavour'd to dissemble his Sentiments, confessing what he could not conceal; and by a pretended Repentance procur'd his continuance in that Honourable Station.

Gregory's peaceable and pious Death.
A.D. 265.

The ensuing Year, as is most probable, put a Period to St. Gregory's Life, after he had gloriously govern'd the Church about six and twenty Years. A little before his Death, being sensible of its near approach, he sent about the City to enquire whether any yet remain'd Strangers to Christ? And being inform'd there were only seventeen,

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only een, seventeen, he sigh'd, and lifting up his Eyes to Heaven, declar'd his great trouble that he should leave his Work incompleat, but withal thankfully acknowledg'd it as a great Mercy, that finding but seventeen Christians at his first coming thither, he left but seventeen Idolaters to his Successor. Having heartily pray'd for the Conversion of Infidels, and the compleating of those that were converted, he peaceably refign'd up his Soul to God, having first enjoyn'd his Friends not to procure him any distinct Place of Burial, but that as he had liv'd as a Pilgrim, claiming nothing for himself, so he might after his Death be treated as a Stranger, and be cast into the Common Lot.

St. Basil characterizes him a Man of a Prophe- Hu Chatick and Apostolick Temper, and fays his Con-raster. versation was accurately Evangelical, and that he shew'd the greatest Reverence in all his Devotions. He never durst use an Oath in his common Converses, but made Yea and Nay the usual measures of his Discourses. In consideration of our Lord's threatning, he never presum'd to call his Brother Fool, nor to fuffer any anger or bitterness to proceed out of his Mouth. Envy and Pride were Strangers to his Innocent Soul, and he never approach'd the Holy Altar while unreconcil'd to his Brother. He utterly abhor'd all Lies, and artificial Methods of Detraction, looking on them as the Spawn of the Devil, and hateful to

His only Genuine Remains St, Ferom tells us His Write are, his Eucharistical Panegyrick to Origen; his ines. short, and as he stiles it very useful Metaphrase on Ecclesiastes; several Epistles, of which only his Canonical Epiftle is now extant; and his Creed, or Short Exposition of Faith. St. Basil informs us, that he was by some suspected as inclining to Sabellianism, which confounded the Persons of the Blessed Trinity; but at the same time vindicates him from this Suspicion, in a large Apology, shewing, That however he might use some unwary

The Life of St. Dionyfius.

unwary Expressions in the heat of Disputation; yet bis Dostrine was excellently adapted to the confuting, so far is it from promoting that Error.

The End of St. Gregory's Life,

The LIFE of St. DIONYSIUS

Bishop of Alexandria.

Dionyfius
his Birthplace, Parentage
and Conversion.

IS probable that Alexandria was the place of St. Dionysius's Nativity, where Eusebius intimates his Parents to have been Persons of considerable Eminency, and that he himself had liv'd there some time in no small Grandure. He was converted from Gentilism to the Christian Religion, but by what means we know not, any further than he himself intimates it in his Epiftle to Philemon Presbyter of Rome; That by diligent reading and examining the Books that came to his hands, he was converted to the Faith. Having passed his Juvenile Studies, he became a Scholar of the Renowned Origen, and is faid by some to have afterward publickly profess'd Rhetorick and Eloquence, as indeed a peculiar Vein thereof runs through the Fragments of his Writings yet remaining.

Made Catechift of Alexandria, A.D.231.

When Heraclas was made Bishop of Alexandria, upon the Death of Demetrius, St. Dionysius, then Presbyter of the same Church, was chosen Catechist of that School in his Place. In

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follo: Chri which Office he behav'd himself with so much Care and Diligence, for about fifteen or fixteen Years, and gain'd fuch univerfal Applause, that upon Heraclas's Death none was thought fo fit to be again his Successor as Dionysius. Who accordingly And Bishop. enter'd upon this great Charge, and injoy'd for A.D.247.

fome Years Peace and Tranquillity therein.

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But at length this Church had a heavy Portion A violent with others, of violent Persecution under Decius, Persecution This Perfecution was indeed begun here, the Year there. before the Death of Philip the preceding Empe- A.D.248. ror, by a certain Gentile Priest, who excited the People, naturally inclin'd to Superstition, to revenge the Quarrel of their Gods. The Multitude being once rais'd, with great violence laid hands on several eminent Christians of both Sexes, and expos'd them to the most cruel Torments, and Death. They every where broke into the Christrans Houses, ravag'd their Goods, and committed to the Flames what they counted not worth carrying away. A Christian could not stir Day or Night, but the Outcry presently was, Away with him to the Fire; till at length quarrelling among themselves, the Christians gain'd a little breathing time.

But Decius beginning the Seventh Persecution, Decius befent his Edicts to Alexandria, which gave new gins the Life to their Rage and Cruelty. Vast numbers 7th Persefled for shelter to the Woods and Mountains; but cution. several of them perish'd with hunger and cold; A.D.249. others were worried by wild Beafts, and divers leiz'd by the Arabs and barbarous Saracens, who reduc'd 'em to a state of Slavery worse than Death. In this evil Time many revolted from the Faith, but others courageously maintain'd it, and divers great Enemies to Christianity then suddenly embrac'd, and openly profess'd the same: Particularly several of the Military Guard, who just before cast all Contempts and Derisions on the Prisoners when going to their Trial; yet immediately follow'd them, and in open Court profess'd the Christian Religion, to the trouble and amaze-

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ment of the Judges on the Bench.

Dionyfius Arangely deliver'd.

St. Dionysius was eminently preserv'd in this seiz'd, and Calamitous Time, even in his own House, the Enemies not fearthing there for him, as concluding he would not then dare to continue at home. And when at length he was feiz'd, fentenc'd to death, and committed to a Guard of Soldiers to be fent to another Town, to be there executed with less noise, he was deliver'd by the following strange Providence: A Company of drunken Companions, fitting up all Night at a Wedding-Feast, being heated with Wine, ran in the midst of the Night with great Noise and Clamour towards the Place where he was; which unfeafonable Tumult in that retir'd Place, so frighted the Guard, that they ran away and left their Prisoner. The good Man took them for Thieves, and was about to deliver his Clothes to 'em; but this Rabble having some time abus'd him, at length left him, and he was thence convey'd by his Friends into the Deferts of Lybia, where he lay conceal'd till the Storm was over.

He returns to Alexandria. A. D.252.

When the Violence of the Persecution was somewhat abated by the Death of Decius, Dionysius return'd to Alexandria, where he found the Affairs of the Church exceedingly disorder'd, especially by great numbers who had deny'd the Faith, and fallen into Idolatry under the Persecution. Among these were several Persons of great Riches and Honour, some of whom totally renounc'd their Faith; others came with such trembling, and paleness of Countenance before their Persecutors, that the Gentiles derided and despis'd 'em. Most of 'em desir'd readmission into the Communion of the Church, which the strict Discipline of those Times would hardly allow, especially after the Novatian Principles prevail'd, which rejected 'em how penitent soever they appear'd; of which we have discours'd more fully in St. Cyprian's Life.

St. Dionysius was of the Moderate Party in this Controverly, and therefore wrote a short but pathe.

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pathetical Epistle to Novatian himself, the Head His Epistle of the Schism, Earnestly perswading him to Mode-to Novaration, and to return into the Communion of the tians Church; telling him, It were much better to suffer any thing, than that the Church of God should be rent asunder; that it is in his Opinion not less, yea more glorious to suffer Martyrdom for preventing this, than for not sacrificing to Idols, seeing in the latter case a Man only suffers for his own Soul, but in the former for the whole Christian Church.

Soon after he was engag'd in another Contro- His Contest verfy concerning the rebaptizing fuch as were about rebaptiz'd by Hereticks, a Controversy which baptizing. troubled the whole Church, and was with great Heat disputed between Stephen Bishop of Rome, and St. Cyprian, as we had an Account in his Life. Dionysius, and many other Bishops of the East, fell in with the latter, maintaining, they ought to be baptiz'd, as esteeming their former Baptism only nominal, and not real, because not regular: Yet herein he carry'd it with that Temper and Moderation, that he was concern'd rather as a Moderator than a Party, writing to Pope Stephen, and Sixtus his Successor, and to most other Bishops, to use gentleness herein. In these Controversies he pass'd over the short Reign of Gallus Decius's Successor, who likewise persecuted the Christians as Enemies of the Empire, tho it was by their Prayers that the Peace of it was fecur'd.

But the Persecution of the former Reign seem'd HisOpinion but preparatory to that which fell out under Va- of the Apolerian, who tho extraordinary kind to the Chricallyptick stians at first, afterward persecuted them with such Violence for three Years and a half, that Dionysius makes him the Beast in the Revelations, To whom was given a Mouth speaking great Things and Blasphemies; and Power was given him to continue forty and two Months.

When the Persecuting Orders came to Alex-His Trials, andria, he, accompanied with some of his Clergy, address'd himself to Amilian the Governor,
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who did not presently forbid their Solemn Assem. blies, but endeavour'd to disswade him from them, hoping others would follow his Example. Dienysius return'd an Apostolical Answer, That we must obey God rather than Men, openly affuring him, He would worship none but the True God, nor ever cease to be a Christian. The Governor reply'd, He had inform'd 'em of the great Clemency of the Emperors, if they would alt like rational Men, and adore the Defenders of the Empire, which he hop'd they would be more grateful than to refuse. The Bishop answer'd, That whatever Gods others worship'd, they only ador'd the Creator of the World, who gave Power to the Emperors, and to whom they daily prayed for the Stability of the Empire. The Governor infinuated, They might worship the Roman Gods, together with their own. But the Good Man reply'd, We can't wor-Bib any other.

And Banishment. A.D.257.

Then the Governor charg'd them with being ignorant and ungrateful, and fentenc'd Dionysius to be banish'd to Cephro in the Deserts of Lybia, and withal prohibited their Religious Meetings under the severest Penalties. The Sentence was speedily executed upon him, tho sick, not a Day being allow'd him to prepare for his Journey; but many Christians soon follow'd him, both from Alexandria and other parts of Egypt. At his first coming he was rudely treated with a Shower of Stones; but e'er long he civiliz'd their Manners, reclaim'd 'em from Idolatry, and brought em over to the Christian Faith: And thus he did in several places, turning the desolate Wilderness into a populous Church. Nor could all the Malice and Fury of the Persecutors suppress the Christian Assemblies at Alexandria, tho their beloved Bishop was ravish'd from them; for, as their Sufferings abounded for Christ, so their Consolations abounded by him.

His return to Alexandria. A.D. 260. Dionysius probably continued in this Banishment, till Valerian was taken Prisoner by the King of Persia, when Galienus ruling alone, took Exam-

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ple by his Father's Unhappiness, and not only gave a check to the Perfecution, but fent a particular Edict to Dionysius, and other Bishops, to establish the Liberty of the Christian Assemblies. But this Edict had not for some time its desir'd Effect, for Macrianus, a great Enemy of the Christians, taking advantage of the present Confusions, set up for Emperor, and feiz'd Egypt.

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Hence Alexandria was divided into two Facti- Great Comons, one for Galienus, and the other for Macria- motions nus, so that Dionysius was forc'd to transact all his there. Affairs with his Friends by Letters; It being safer, as he tells us, for a Man to travel from East to West, than from one part of Alexandria to another, such were the Outrages committed there.

This was follow'd by a fevere Famine, and that Famine de by a dreadful Plague sweeping away a vast Num- Plague. ber, both of Pagans and Christians. It was worse now than in the former Egyptian Plague in Pharaoh's Time; There was a great Cry in Egypt, every House having not only one, but many dead in it. At this time when the Heathens generally forfook their infected Friends, the Christians with wonderful Charity ventur'd into the thickest Dangers, even the most considerable of the Clergy, and People, visiting their dying Brethren, and often expiring with 'em.

During these Miseries, Dionysius was zealously His Disengag'd against Sabellius a Lybian, born at Ptole- putes amais a City of Pentapolis, who had lately started gainst Safome dangerous Notions about the Holy Trinity: bellius. He affirm'd, There is no distinction between the A.D.261. Three Persons; and that the Father, Son, and Holy Ghost, are but three Names of one and the same Person, who giving the Law under the Old Testament, is call'd the Father; as being made Man under the New Testament, is call'd the Son; and as descending upon the Apostles, the Holy Ghoft. This Error was taught long before by Praxeas and the Patropassians, and afterward by Noetus of Smyrna, from whom the Imbracers of it were call'd Noetians, and now reviv'd by Sa-

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bellius.

bellius, from whom they have ever fince been call'd Sabellians.

He was charged with the contrary Error.

But as it usually happens in such Contests, Dionysius managing this Controversy with too much Fervour, overbent the Stick the contrary way, feeming to affert, not only a Distinction of Persons, but also a Difference of Essence: For this he is severely censur'd by St. Basil, and some others of the Antients, as one who in great meafure open'd the Gap to the fucceeding Arian Impieties, tho they could not but acknowledg he was inadvertently betray'd into it by an earnest defire of confuting the Adversary. From this Charge he afterward in a fet Apology clear'd himfelf, and was largely vindicated by Athanasius, as a Man Sound and Orthodox in these Matters.

His Controverfies with the Millenaries. A.D. 262.

Quickly after this he was engag'd in Controverfy with some that had receiv'd the Errors of the Millenaries, who affirm'd, That the Promises of the Scripture were literally to be understood, and that there was to be a thousand Years State on Earth, wherein good Men should enjoy sensual Delights and Pleasures, Nepos an Egyptian Bilhop, of great Eminency and Piety, lately dead, had endeavour'd to maintain these Opinions from some Passages in St. John's Revelation, stiling his Book, A Confutation of Allegorical Expositors. Book, as containing some extraordinary Mystery, was greedily caught up, read and admir'd by many, who began to have low Thoughts of our Lord's Coming, and of their Conformity with him in Glory, and to hope for fuch transitory Things in the Kingdom of God as this World affords. But Dionysius, with the affistance of other Ministers, debated this Matter with such Wisdom and Calmness, that the People generally acknowledg'd themselves convinc'd of their Mistakes, and particularly one Coracion a chief Leader among them.

Tis Book of Dionysius, to compleat the Work, wrote his be Pra-Book concerning the Promises, which is preserv'd vises.

in Eusebius's History. In the first Part whereof he states the Question, and in the Second treats concerning the Revelation, which he grants to be of Divine Authority; but contends it was not written by St. John the Apostle, but by some other Person of that Name.

About the beginning of Galienus's Reign, Paul The Errors of Samofata Bishop of Antioch, spread his gross and vicious Errors against our Saviour's Deity, as is related in Morals of St. Cyprian's Life. Besides which, he was very Paul of obnoxious in his Morals, being extravagantly covetous, raising himself from a poor Condition to a A.D.264. vaft Estate, partly by Fraud and Sacrilege, and partly by cruel Oppressions of his Brethren. He was unmeasurably proud, affecting Pomp and secular Power, passing through the Streets with a great Train to attend him. He behav'd himself in a vain-glorious and infolent manner in giving Judgments in the Church; reflecting on his Predecessors with all imaginable Scorn and Contempt. He abolish'd the Hymns usually sung at Easter to the Honour of our Lord, and instead thereof caus'd his Female Converts to fing fome he had compos'd in his own Commendation, to the Horror and Amazement of the Hearers. He was also vehemently suspected of Incontinency, maintaining very beautiful Women in his House, to the great Reproach of Religion.

Most of the Eastern Bishops of Note resolv'd Dionysius to hold a Synod at Antioch against him; but Dio- writes anysius, tho earnestly desir'd, could not be there gainst him because of his Age and Infirmities. However he to the Synod endeavour'd to supply the want of his presence at Antiby Letters, declaring his Judgment in these Mat-och. ters. In his Epittle to the Church of Antioch, he did not so much as honour the Heretick, tho Bishop of it, with a Salutation. The Council being met, the crafty Fox diffembled his Sentiments, and palliated his Disorders, renouncing what he could not conceal, and fo continued in

his Station.

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The Life of St. Dionysius.

His Death. A.D.265.

Toward the end of this Year, and soon after the Antiochian Synod was over, St. Dionysius died at Alexandria, to the unexpressible loss of that Church, after he had with great Wisdom and Piety govern'd it about seventeen Years. His Decease happen'd probably on the same Day and Year with St. Gregory Thaumaturgus's, whose Names are both commemorated in the Roman Calendar on the 17th of November.

His Writ-

His Memory, Epiphanius says, was preserv'd in Alexandria by a Church dedicated to him, but much more by his Incomparable Virtues and Excellent Writings, which consisted in a great number of Epistles, whereof we have only some Fragments, which are preserv'd in Eusebius's Ecclesiastical History.

The End of St. Dionysius Alexandrinus's Life.

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The Ladde Course of the Ladde Course of the Ladde Course of the Ladde Course of the Co EUSEBIUS,

Bishop of Casarea in Palestine.

USEBIUS was born in Palestine, somewhat Eusebius before the Council at Antioch, which was born in Pa-about the time of the Death of Dionysius Bi- lestine. shop of Alexandria, the Narrative of whose Life we have just given you, and which Eusebius speaks of as in his own Age. He mentions Cafarea as his Native Home, and therefore it is most probable

that this was the City of his Nativity.

Nicephorus makes him Son to the Sifter of Pam- His Parenphilus the Martyr, but without any probable tage un-Ground; nor can we affign who or what his Pa-known. rents were: Some conceive him Brother to Eusebius Bishop of Nicomedia; which Conjecture, were it sufficiently supported, would give us a probable account how he came to be so favourable to the Arian Party. But this hath no likelihood, because the Nicomedian Eusebius writing to him, gives him no other Title than that of My Lord, or Master; and besides it is unprecedented for two own Brothers at one time to have the very fame Name. 'Tis granted Arius stiles them Brethren, which is the only Argument for this Opinion; but there is just reason to believe, he only means Brethren in the Episcopal Order.

His younger Years were wholly taken up in His Edu-Learning and Arts, applying himself to Philoso cation, phical Studys, wherein his Improvements were inferior to none in that Age. We know not by

whom he was first instructed in the Christian Faith; only, as he himself tells us, he was Auditor to Dorotheus Presbyter of Antioch, one of good Learning, and particularly well skill'd in the Hebrew Tongue, whom Dioclesian himself reverenc'd and advanc'd for his great Parts, Learning, and eminent Virtues.

Made Prefbyter of Cæfarea.

Eusebius and Pamphilus were both constituted Presbyters of Casarea, and probably about the fame time, by Agapius who succeeded Theorecous in that Bishoprick. Between these two Fellow-Presbyters was contracted so great a Friendship and Intimacy, that, as St. Ferom observes, they seem to have had but one Soul between 'em; and Eufebius, to perpetuate the Memory thereof, affum'd the Sirname of Pamphylus, which he retains to this day. He had also familiar acquaintance with Pierius Presbyter of Alexandria, and Master of the Catechetick School there, who had been Pamphylus's Tutor; and for his eminent Learning was call'd a Second Origen. Eusebius also enjoy'd the excellent Converse of Meletius Bishop of Sebastea in Pontus, who shelter'd himself in Palestine from Persecution, being a Man of great Piety, Learning and Eloquence.

The 9th Persecution was in

The State of the Christian Church had been serene and calm, and had injoy'd an undisturb'd Liberty of Religion: Nor was there any general A.D. 274. Persecution after that which is usually call'd The Ninth (which happen'd towards the End of Aurelian's Reign, and lasted but a small time) till about the beginning of the following Century.

Dioclesian enters Rome in Triumph;

Dioclesian having routed and kill'd Achilleus Governor of Egypt, who had usurp'd the Empire, return'd for Syria, and pass'd through Palestine, having with him the young Prince Constantine, whom Eusebins tells us he then faw, and that the Eyes of Men were much fix'd on him, from whom they had great Expectations for the Comeliness of his Person, but especially the Endowments of his Mind. Soon after Dioclesian, with Maximine his Collegue, enter'd Rome in fo-

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fomn lemn Triumph; and now began to think it a difparagement to his other Conquests, to see the Antient Religion of the Empire born down by Christianity, which therefore he resolv'd, if possible, to extirpate. In order to this, he first commanded their Churches to be demolish'd, their Bibles to be burnt, Persons of Honour to be depriv'd of their Places, and others of their Liberty: And then by a second Edict he strictly order'd the Governors of the Churches to be imprison'd, and by cruel Torments to be compell'd to facrifice; which Orders were quickly follow'd by others yet more bloody and cruel.

This Persecution began in the 19th Year of And begins Dioclesian, and is commonly call'd the 10th Ge- the 10th neral Persecution, wherein we shall only note those Persecu-Martyrdoms in Palestine, whereof our Eusebins tion. was the mournful Spectator, as well as the Rela. A. D. 303. At Cafarea, Procopius was first beheaded for stedfastly refusing to facrifice to the Heathen Deities, and was foon follow'd in the same Death, and in the same Place, by Alphaus and Zacheus; as also on the same Day with them, Romanus Deacon of that Church died for the The next Year was also re-Faith at Antioch.

markable for many fuffering Martyrdom at Gaza,

and divers being beheaded at Casarea,

At this time Dioclesian, either tir'd out with the Dioclesian Cares of the Empire, or vex'd to be baffled by resigns the the Christians constancy, laid down his Purple, Empire. and betook himself to a retir'd Life, declaring, A. D. 305. with Tears in his Eyes, That he was now become infirm, and therefore resolv'd to rest himself after so much Labour, and to deliver up the Empire to those who were better able to sustain the Burden of it. But still the Persecution was carried on with greater Violence by Maximinus, who succeeded him in that Part of the Empire. While his perlecuting Orders were publishing at Casarea, Apphianus a young Gentleman of Lycia, and Scholar to Eusebins, stole out of Doors unknown to his Master, and pressing through the Crouds, caught

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caught hold of Urbanus the President's Hand, as he was ready to offer Sacrifice, and caus'd him to let it fall; for which this young Man was expos'd to the greatest Torments, and afterwards thrown half dead into the Sea.

Christians Sins the Cause of cution.

As this Perfecution exceeded all the former in Violence, fo it is worth our notice how this Father ascribes it, not only to the Cruelty of the this Perse- Persecutors, but to the great Declension of Piety amongst Christians themselves. For noting in the beginning of his 8th Book the great Progress of Religion, whilst they continued worthy of the Divine Protection, he adds, After the Affairs of our Age were, through too much Liberty, chang'd into Licentiousness and Stoth, while some began to envy and revile others, and we were after a fort at Wars among our felves, wounding one another with Words, as it were with Arms and Spears, then God began to manifest his Displeasure. And when Prelats dash'd against Prelats, and the People factioully opposed one another; when vile Hypocrify and Diffimulation had arriv'd to the beight of Mischief, then did the Divine Vengeance begin more gently to visit us, the Persecution being only first upon those Brethren who bore Arms. But when we became insensible, not entertaining the least thought of appeafing the Deity; when like Atheists, that Suppose their Affairs to be manag'd without the Conduct of Divine Providence, we added one Impiety to another; and when they who seem'd our Pastors, being unmindful of the Sanctions of Religion, were inflam'd with mutual Contentions, with Envy and Hatred, and greedily sought preheminence one over another; then, as the Prophet speaks, The Lord cover'd the Daugh ter of Zion with a Cloud in his Anger, &c.

Arnobius being converted. writes in defence of Christianity.

A. D. 303.

In the time of this Perfecution Arnobius, an African by Birth, was brought over to the Chriftian Religion, by beholding the Constancy, Patience and Meekness of the Pious Martyrs, under the most severe and barbarous Sufferings. He had been before a very Learned and Zealous Defender of Paganism; and therefore applying himself to the 25

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the Bilhop of Sicca in Africa, where he liv'd, in order to his being receiv'd into the Christian Church, they were no less shy of him, than the Disciples at Jerusalem were of St. Paul. They indeed suspected that he only design'd some Trick to circumvent them, and therefore would not receive him till he had given a particular Proof of the Reality of his Conversion. Hereupon Arnobins fet himself to vindicate Christianity against the Heathens, which he perform'd in feven Books, strenuously afferting and proving the Excellency of the Christian Religion, and exposing the Folly and Vanity of the Pagan Worship. Whereupon he was joyfully entertain'd and admitted to Holy Baptism. And now he was greatly ravish'd with the Divine Goodness, when he consider'd the misery of his former State: With what Veneration, faith he, did I lately prostrate my self before Statues but just taken out of the Furnace? before Gods hammer'd out upon the Anvil? I sottishly address'd my self to beg Bleffings of a sensless Stock, but now I have Notions becoming the Nature of Things, and dare not offer such Contempt to the Name of God. 'Tis suppos'd that this Eminent Person liv'd till after the Nicene Council, but we have no certainty thereof.

About the same time appear'd Lastantius, an Lastantius Italian by Birth, who was fent in his younger his Scholar Years into Africa, and there became a Scholar to does the; the foremention'd Arnobius, then Professor of same. Rhetorick in that Country; under whose Tutorage he was fo diligent a Student, that he not only equal'd, but excel'd his Master. He in imitation of him also wrote seven Books of Divine Institutions, wherein he demonstrates the Being and Providence of God from many invincible Arguments and Testimonies, and rationally confutes the Religion of the Gentile World. Next he displays the Excellency and Certainty of the Christian Faith, and also shews what are the usual Causes of Herely, instancing in Pride, Covetousness, Ignorance of the Scripture, and an over-fond valuation of false

Teachers

Teachers and Prophets. He also therein discourses of the Happiness of the Life to come, and of the preceding Day of Judgment, and the Millennium, or Reign of Christ for a thousand Years. He liv'd to the time of Constantine the Great, and was, as 'tis said, fent for by him into France, to be Tutor to his young Son Crispus; but was afterwards reduc'd, as Eusebius tells us, to a very poor and low condition, probably after the Death of his Noble Pupil. We have no certain account either of the Time or Place of his Death; but his Renown yet lives in his aforesaid Work, which is esteem'd by the Learned to be written with that elegancy of Stile, that none have exceeded him, if any equal'd him therein, fince the Ciceronian Age.

In the 4th Year of this Persecution, Maximi-Agapius martyr'd at nus came to Casarea, there to solemnize his Birth Day, when Agapius, before sentenc'd to the wild A. D. 306. Beafts, was brought into the Amphitheater; and being proof against the Emperor's Allurements, was expos'd to the Mercy of a She-Bear; which leaving him a little Life, he was the next day, with great Stones tied about him, thrown into the

Sea.

Pamphi-Constancy.

The following Year Pamphilus, Eusebius's dear lus's great Friend, was feiz'd and brought before Urbanus Trials and the President, who endeavour'd, both by Allurements and Terrors, to bring him over; but the A. D. 307. Martyr despising both, remain'd stedfast and unmoveable in his Religion. At this the Governor being enrag'd, commanded him to be expos'd to the most cruel Tortures: his Sides were raked, and his Flesh torn off with Pincers; under all which he remain'd unshaken in his Mind, and was at length fent to keep company in Prison with the rest of the Confessors. But the Governor himself was shortly after with shame turn'd out of his Office, and by the Emperor condemn'd to die.

No Obstacles could keep Eusebius from his Friend, whom he visited and comforted in Prison: And during his two Years imprisonment, they toge-

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1 feve ther employ'd their time in profitable Exercises, Euseb. and As they had formerly publish'd the Greek Transla- Pamphil. tion of the Septuagint, taken out of Origen's Hex- write an apla, for the Use of the Syrian Churches, so now Apology for they compos'd an Elaborate Apology to defend Origen. Origen from those rude Censures and Resections A.D.308. which the indifcreet Zeal of some had cast on his

Memory.

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After two years Imprisonment, Pamphilus, with Pamphiseveral others, was brought to his Trial. The lus suffers ludg knowing him to be of invincible Courage, martyronly ask'd him, Whether he would yet comply? dom. from whom he receiv'd a flat denial, and there- A.D.309. upon pass'd the final Sentence upon him. But between Sentence and Execution, Porphyrius Servant to Pamphilus, a young Man of eighteen years of Age, but of eminent Parts and Learning, interpos'd, and boldly requested that the Dead might have a decent Funeral. But he paid dear for his forward Zeal, having his Flesh rak'd to the Bones; which he indur'd with incomparable Patience, and was afterwards burnt in a flow Fire, entertaining his Friends thro the whole Tragedy, with a ferene Mind, till his Soul mounted up to Heaven, leading his Master the way thither, who soon follow'd him, with his other Companions. Their Bodies were order'd to be kept with a Military Guard four days, that they might remain a Prev to the wild Beafts; but observing that Birds and Beaits were hinder'd by Divine Providence from touching them, they were at length suffer'd to be decently inter'd.

Thus we have brought Pamphilus to his Grave, Pamphiwho was a Man of great Learning, but of far lus's Chagreater Piety. He was a Phænician born at Be-rafter. rytus, a Place famous for the study of the Roman Laws; where being educated in Human Arts, he at length apply'd himself to the study of Divinity, and was made Presbyter of Cafarea. He was unwearied in the pursuit of all parts of Learning, but especially of the Knowledg of the Holy Scriptures; for which end he erected a Library at

Calarea,

Cafarea, furnishing it with Books from all parts. mostly written with his own hand. He tranfcrib'd the greatest part of Origen's Works, the Manuscript of which St. Ferom tells us, was in that Library in his time, of which he expresses great efteem. He was eminent for Humility and Charity, especially to the Souls of Men, causing great numbers of Bibles to be copied out, which he kept by him, and freely bestow'd them on fuch whose Piety made them willing to read 'em, tho their Estates did not enable them to buy 'em.

Eufebius goes into is impri-

Eusebius being thus bereft of his dear Friend, withdrew himself from Cafarea and retir'd into Egypt, and Egypt, where he found the Persecution so far from abating, that it increas'd together with the A.D. 309. bout Thebais, where he tells us, He daily beheld most dismal and deplorable Spectacles, such Numbers being executed, that the Swords of the Pagans were blunted; and the Tormentors themselves, tho relieving one another, tired out. And that here were great Multitudes, both Men and Women, sometimes 100 in a Day, expos'd to the most violent and tormenting Deaths. All which they endor'd with the most firm Constancy, yea, defire of Martyrdom; fome being no fooner fentenc'd, but others crouded up to the Tribunal, openly confesting they were Christians. Here Enfebius was feiz'd and cast into Prison, but how long he continued there, and how he came to be releas'd thence we find not, which hath occasion'd fome of his profess'd Enemys to report, That he facrific'd, and basely comply'd with the Persecutors to obtain his escape, but without any fufficient ground for fuch an Afpertion.

Writes against Hierocles in defence of Christianity.

About this time Hierocles, formerly a Judg at Nicomedia in Birbynia, where Dioclesian kept his Court, but now made Governor of Alexandria in Egypt, violently persecuted the Christians, not only with his Sword, but with his Pen; for he wrote two Books in imitation of those of Celfus,

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call'd the Word of Truth, wherein he attempted to prove the Scriptures guilty of Falshood and Contradiction, and that the Apostles were Cheats and Impostors, as well as rude and illiterate Men. Yea, he blasphemously charg'd our Saviour himself with being a publick Robber, and that his Miracles were wrought by the Arts of Magick, not being comparable to those of Apollonius Tyanæus, whom he prefer'd before him. This Book Eusebius attack'd, and passing by all other parts, which being copied from Celsus, were answer'd before by Origen, he shews that Apollonius Tyanæus was so far from being sit to be compar'd with our Blessed Saviour, that he was scarce worthy to be accounted a Philosopher, or an honest Man.

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After the Persecution had continu'd eight Years, A Brief it ceas'd in Palestine as it had done before in the Character West, and did two Years after in all the other Pro- of Convinces of the East, by the means of Constantine who stantius, was the first Christian Emperor; of whom 'tis Father of convenient here to insert a brief Account, to add Constantiurther Light to the Affairs of the Church. His Father Constantius was a Man of eminent Piety and Virtue, who chiefly aim'd at the Wealth and Prosperity of his Subjects, like Trajan, counting his Exchequer as the Spleen, which being over-

full, causes the Members of the Body to languish. And tho he never made profession of Christianity, yet he was a great favourer of the Christians. He indeed once politickly made trial of em, by commanding, That all the Officers of his Houshold that were Christians, should either change their Religion, or leave their Places. But when

some thereupon relinquish'd their Religion, he ejected them with great disgrace, saying, Those that were not true to their God, would never be

But Constantius's excellent Reign was but short, And his for repairing in his second Year into Britain, he Death. resided at York, and there fell sick: Hereupon A.D.306. he sent for his Son Constantine, who had been long detain'd from him by Galerius the Eas-

M tern

tern Emperor, because he was jealous of both Father and Son. But Constantine having now obtain'd a general Leave to depart, which yet the Emperor intended to prevent, he immediately took the Opportunity, and with great diligence came to his Father, whom he found past recovery. Constantine being ask'd which of his Children should succeed, he readily answer'd, None but the Pious Constantine! And soon after dy'd, in the Arms of this his beloved Son, in the 56th year of his Age.

Constantine made Emperor.

Upon the Death of his Father, Constantine, being now about 34 years of Age, was saluted Emperor of the West, by the universal Acclamations and Applauses of the Army, in consideration of both his Father's Merits, and his own, being a Prince of great Wisdom, Modesty and Magnanimity. He was born in Britain of Helen the first Wise of Constantius, married to Fausta Daughter of Maximian, who resign'd the Empire with Dioclesian; and he was afterward stil'd Constantine the Great, from his Great Actions and Renowned Exploits.

His Expedition to deliver Romefrom Maxentius's Tyranny.
A.D.212.

Constantine having now reigned five Years, and being, like his Father, folicitous for the Good of the People, thought of releafing the City and Territories of Rome from the miserable Outrages and Violence of Maxentius a cruel Tyrant, who had usurp'd the Imperial Seat there. He was the more excited to this Expedition, by an Embaffy fent from the Senate and People to implore his Affistance, and that he would come and deliver Upon this his Resolutions were fix'd, as became so great a Mind: But he first began to think of a higher Assistance than his own; and tho he still remain'd in the Gentile Religion, yet, like his pious Father, he plac'd his Hope only in the True God, whom he humbly supplicated to bless this his Righteous Undertaking. Heaven heard his Prayer, and answer'd him in so wonderful a manner, that, as Eusebius says, it would feem incredible, had he not received it from this Emperor's own Mouth.

For

For as he was marching with his Army, and fe- His monrioully engag'd in such pious Ejaculations, sud-derful Condenly the Sun declin'd, and there appear'd a Pil- version to lar of Light in the Heavens in the form of a Christiani-Cross, with this Inscription upon it [TOTTO NIKA By this overcome. Whereupon being also incourag'd by further Visions the following Night, the next day he caus'd a Royal Standard to be made and born before him, like that he had feen in the Heavens. And then he confulted feveral Christian Bishops, and was instructed by them in the chief Points of Christianity, resolving, when he had leasure, to acquaint himself more fully with the Holy Scriptures.

Being thus animated, he courageously went on His Enwith his great Army; and notwithstanding all trance into Oppositions, arriv'd near the Walls of Rome. Rome. When Maxentius being awaken'd out of his Ease and Luxury, came forth to meet him with far more numerous Forces, but most of them such as desir'd nothing more than to see his Fall: So that in short Constantine obtain'd an intire Victory, and was met by the Senators and People, who receiv'd him with joyful Acclamations, stiling him their Father, their Saviour, and Author of

all their Happiness. The first thing he did after his entring Rome was, He erests to ascribe his Victory to the Bleffed Jesus, both by a Monugiving Thanks to him, and by erecting his own Statue ment to the in the most conspicuous part of the City, holding in Honour of his hand a long Spear in the form of a Cross, with Christ. an Inscription, intimating, That under the Influonce of that victorious Cross he had deliver'd the City of Rome from the Toke of Tyrannical Power. and had restor'd to the Senate and People their ansient Splendor and Glory. Presently after he publish'd an Edict in behalf of the Christians, and daily increas'd more and more in his Favours and Kindnesses towards 'em. He also now strictly commanded that none should hereafter suffer the Death of the Cros, which till then had been reckon'd the most shameful of all other Punishments.

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Eusebius made Bi-(hop of Cafarea about A.D.313.

About this time died Agapius Bishop of Casarea, and none was thought fo fit to succeed in his place as Eusebius, whose eminent Learning and Virtue, together with his near Relation to that Church, recommended him to this high Station. Cafarea, after the Ruin of Ferusalem, was the Seat of the Proconful, and so became the Metropolis of the Province, and ferusalem it self was subject thereunto. Eusebius being advanc'd to so conspicuous a Seat, foon became confiderable in the East, and was peculiarly intimate with Paulinus Bishop of Tyre.

His Orali-A.D. 314.

This Paulinus, under the incouraging Influences on at Tyle. of Constantine's Favour, had, partly at his own Charge, and partly by the chearful Contributions of others, erected a very beautiful Church in Twee to the Honour of God; at the Dedication of which, Eusebius, in the presence of many of the neighbouring Bilhops, and a great Confluence of other Auditors, pronounc'd that Elegant Oration we have in the Body of his History; wherein he thankfully mentions the Care of Divine Providence, in so strangely turning their Tears and Sorrows into Musick and Triumph, by restoring to them the publick Exercise of Religion: And concludes with a passionate Address to all, That they would return hearty Thanks, Love, Worship, and Obedience to God, sutable to so great Favours.

The Church again disturb'd by Persecution. and Arianim.

But this Tranquillity of the Christian Affairs lasted not long; for Licinius the Eastern Emperor laid afide his Mask, and became now a profels'd Enemy to the Christians, and not only banith'd 'em his Court, and turn'd 'em out of all Offices of Trust, but also follow'd them with cruel Edicts against their Estates and Persons. And belides this there arole a Storm in feveral respects worle than all the Heathen Persecutions, viz. the Arian Herely, of which we shall treat more fully in the Life of Athanasius.

Eusebius writes in favour of Arius.

Arius to subtilly presented his Case to our Eusebius, that he wrote to Alexander Bishop of Alex-

andria.

andria, by whom he was excommunicated, to readmit him to the Communion of the Church. Whereupon Alexander representing the Matter to leveral other Bishops, charg'd Eusebius with too much favouring the Arian Party. Ensebius provok'd hereby, writes to Alexander, telling him. That in his Epiftles he had wrong'd Arius and his Followers, in charging them with affirming, That the Son, like other things, was made out of Nothing; whereas by Letters written to himself, their Faith appear'd to be, That the God of the Old and New Testament had from Eternal Ages begotten his only Son, by whom he made the Worlds and all things therein. A Fragment of this Epistle is extant in the Acts of the Nicene Synod; by which one would think either that the Principles of Arius were not so bad as they were represented to be, or else that he express'd them at first after so plausible a manner, as to impose on some moderate men.

Private Methods proving too weak to end this The first Controversy, Constantine call'd a General Coun-General cil, confisting of 318 Bishops from most parts of Council at the Christian World: Which, according to his Nice. Summons, met at Nice a principal City of Bithy- A.D.325. nia in Asia Minor. Here Eusebius had his Seat near the Emperor, and the Honour of entertaining him with a Speech at his coming thither, and bore a very considerable part in the Transactions of the Synod. Great were the Endeavours us'd by the Fathers in this Council to convince Arius and his Party of their Errors, and to fatisfy the Doubt-Such as were moderate, endeavour'd to find out some Expedient to heal the Breach. this Design Eusebius brought in a Confession of Faith, which was generally approv'd, tho not thought explicite enough in the main Article; and was therefore with some little Alteration, and particularly by the addition of the Word Consubstantial, drawn up into a standing Freed, as follows.

The Ni-

We believe in One God, the Father Almighty, ceneCreed. Maker of all things visible and invisible; and in One Lord Jesus Christ, the Son of God, the only begotten of the Father (that is) of the Substance of the Father; God of God, Light of Light, very God of very God; begotten, not made; of the same Subfrance with the Father; by whom all things were made that are in Heaven, and that are in Earth. Who for us Men, and for our Salvation descended, and was incarnate, was made Man, suffer'd, and rose again the third Day. He ascended into Heaven. He shall come to judg the Quick and the Dead. [We also believe] in the Holy Ghost. But those who hold that there was a time when he was not, or that he was not before he was begotten; or that he was made of Nothing, and those that affirm he is of any other Substance or Essence; or that the Son of God is created, or convertible, or obnoxious ta change, [all such] God's Holy Catholick and Apostolick Church doth anathematize.

Eufebius's Epittle to explaining the Creed.

This Creed Ensebius recites, in his Letter to the People of Casarea, affuring them they were the Church very careful in the Council nicely to examine atCafarea, these Phrases of the Substance of the Father, and consubstantial with the Father. And that after an accurate weighing of the Matter, they agreed that the word [Homooustos, or] Consubstantial, fignify'd no more than only, that the Son of God had no kind of similitude with Creatures, but was only, and in all things, like to the Father who begat him, being of no other Essence than that of the Father. Telling them, that being so explain'd, they thought it highly reasonable to assent thereunto, feeing they knew that several Learned and Famous Bishops, and other Writers of Antient Times, had used the same Words in explaining the Divinity of the Father and the Son. He concludes, that he thought it necessary to acquaint them with these things, that they might know with what Caution, and with how much Reason they yielded their Assent, finding these things consonant to the Principles they had before embrac'd.

When

When this Affembly was ended, Constantine Constanwent forward with his Delign to propagate Chri-tine encoustianity; and by Letters to the several Bishops, rages the building of and amongst others to Eusebius, gave Orders to Churches, repair the Churches, and erect others where need and demorequir'd. Nor was he less careful to suppress the lishing plafalse Religion, and especially to destroy the Mo- ces of Idonuments of Pagan Superstition and Idolatry; latry. particularly the Oak of Mamre, under which Abraham entertain'd the Angels that appear'd to him, was avow'd by Tradition to be then standing, and was abus'd by the Gentiles to Idolatrous Purposes. He therefore gave strict Orders that the Images should be burnt, and the Altar demolish'd, and that a Christian Church should be built in the place of it, where nothing but the pure

Worship of God might; be perform'd.

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About this time Constantia, Constantine's Sister, Eusebius's wrote to Eusebius, as Metropolitan of Palestine, Letter to desiring him to fend her the Image or Picture of Constantia our Saviour: To whom, checking her vicious Cu- against Iriofity, he returns this fmart Answer; Tell me, Chrift, faith he, what kind of Image you mean, whether that real and substantial Form which naturally bears the Character of him? or that which he assum'd for our sakes, in taking upon him the Form of a Servant? I can't suppose you mean the former, being instructed by himself, That no Man knows the Father but the Son; nor does any Man Sufficiently know the Son but the Father that begat him. You doubtless therefore desire the Image of the Human Nature, and the Form of a Servant which he took on him for our sakes. But even this we know to be assum'd into Partnership with the Glory of the Deity, and that what was mortal is swallowed up of Life. What Painter then could be able, with a few lifeless Colours and Strokes, to set forth the resplendent Lustre of so much Majesty? He concludes, by telling her, That feeing the Disciples themselves could not behold him when transfigur'd in the Mount; he could much less be duly represented, fince his Victory over Death, his Ascension into M 4

The Life of Eusebius.

Heaven, and Session upon the Throne of Majesty at his Father's right Hand, the Holy Angels adoring him with Hymns and Praises. For this Answer the Fathers of the Second Council of Nice, the great Patrons of Image-Worship, greatly reproach'd him, as those of the Romish Church their Succesfors herein do to this day.

Writes his Chronicon.

The Church being at present in Peace, by a total end put to Heathen Persecution, and also by the Determination of the Arian Controversy, Eusebius now probably set himself to compose his Ecclesiastical History, as he had some few Years before written his Chronicon, which was a Work of extraordinary Labour and Industry, confishing of two Parts: The first was a kind of Universal History, representing the Originals and Antiquities of all Nations and Cities; the Rife and Duration of Empires; the Succession of Kings, &c. from the Creation of the World, till the Vicennalia, or 20th Tear of Constantine. But of this Part we have only fome Fragments remaining. In the other Part he drew what was in the former into a Compendium, reducing things to particular Years, from the Birth of Abraham through all succeeding Ages. After our Lord's Nativity, he regulates things according to a Triple Ara, the Year of our Lord, that of the Emperors, and the Time of the Confuls; and herein represents the State of the Church, the Names and Successions of eminent Biships and famous Writers, the several Heresies and Persecutions, &c. all which are refer'd to their proper Periods.

His Ecclefiaftical History, and other Books.

By the last mention'd Work, Eusebins laid a Scheme, as he himself tells us, for his future Defign of an Ecclefiaftical History, which he also accomplish'd, dividing it into ten Books, wherein are accurately and orderly digested the Affairs of the whole Christian World, for somewhat above three hundred Years. Which noble and useful Work he dedicated to his old Friend Paulinus Bishop of Tyre. To the same Person he also dedicated two other Books, one concerning the Chorography of Judea.

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Judea, which is lost; and the other containing an Alphabetical Account of both the Antient and Modern Names of the Places mention'd in Scripture; which has escap'd the Ruins of Time.

In the interim, between his Chronicon and His Evanhis Ecclesiastical History, he seems to have com-gelical Prepos'd two Books, one intituled Of Evangelical Paration Preparation, and the other Of Evangelical Demon- and Demonfration; wherein, with incomparable Learning Stration. and Labour, he has, out of their own Writings, so baffled the Pagan Cause, and so strongly afferted the Truth of Christianity against both Jews and Gentiles, that the Christian World can never think it felf sufficiently indebted to his Memory. In this Work, as well as in his History, he has mightily oblig'd fucceeding Generations, by transmitting to them many Fragments of Antient

Learning, which otherwise had been lost.

Tho the Heat of the Arian Controversies were The Arian somewhat abated by the Decrees of the Nicene Controver-Synod, yet it broke out again in the Contentions & reviv'd between Eusebius Bishop of Nicomedia, and Eu in a Synod fathius Bishop of Antioch. The former being re-och.

turn'd from his Banishment, and got into favour A.D. 330. with the Emperor, procur'd a Synod to be held at Antioch, where Eustathius, a zealous defender of the Nicene Faith, and S. Jerom fays, the first Writer against the Arians, was accus'd of Sabellianism: And to make the Charge stick the closer, they indeavour'd to blemish him with gross Immorality; for a Woman of lewd Fame was brought into the Synod, with a fucking Infant in her Arms, which the impudently attested upon Oath to be his; whereupon the Good Man was depos'd, and immediately banish'd into Illyricum. This caused great Heats at Antioch among Persons of all Ranks, which had iffued in Blood, had not due care been taken to prevent it.

Moderate Men thought nothing better to allay Eusebius these Disorders, than to chuse some Person of offer'd the Learning and Eminency to supply this Vacancy, See of An-in whom both Partys might agree, and our Eufe-tioch, but

bins rejects it.

bins was pitch'd on in the Council as most fit for this purpose. But Eusebins not liking to fish in troubled Waters, and also because the Canons of the Church did not ordinarily allow of a Translation of Bishops, obstinately refus'd to comply with this Election, fending an Account thereof to Constantine, who much approv'd his Prudence therein.

Constanter to Antioch, grc.

The Emperor upon the Reception of his Lettine's Let- ter, wrote to Antioch, fignifying his great Approbation of their Choice; but withal told them, It was not fit that one Church should be provided for to the prejudice of another; that the Souls of Men in a smaller as well as in a greater Church, were equally dear to Heaven, and therefore should not have their Guide and Pastor ravish'd from them. And concluded with recommending feveral to their Election, and among others Euphronius, who was thereupon chosen. He also wrote a Letter to Eusebius, wherein he greatly commends his Piety and Prudence, in refusing to accept of this Charge.

Eufebius sends fifty Bibles to Constantinople.

This Year was also remarkable for the Dedication of Constantinople, before call'd Byzantium, whither Constantine remov'd the Seat of the Empire, and enrich'd it with all the Ornaments of State and Grandeur, calling it NEW ROME. He also therein erected several fair Churches; and that they might not be unfurnished with Bibles, he wrote to Eusebius, whom he knew most capable thereof, to farnish him with fifty Copys fairly eranscrib'd for that purpose. Upon the Reception of his Letter, Eusebius immediately caus'd the Books to be copied out, and curiously bound, and transmitted them to the Emperor, who by a Letter fignify'd his Reception and Approbation of In the same Letter he also signifys how glad he was to hear that Gaza in Palestine had renounc'd Idolatry, and receiv'd the Christian Faith; which City he therefore endowed with great Privileges, calling it Conftantia, which was the Name of his own Sifter.

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The Arians by their Artifices at Court, daily A Synod gain'd ground of the Orthodox; and not being a held at ble to answer the Arguments of Athanasius, the Tyre conchief Defender of the Nicene Creed, they re-cerning Aproach'd him with infamous Calumnies to the Em-thanafius. peror. Constantine being incens'd hereat, caus'd a A.D. 335. Synod to meet at Cafarea in Palestine, where nothing was done because Athanasius resus'd to appear. But the Emperor being provok'd by his Absence, caus'd another to be summon'd at Tyre. impowering Eusebins and others to enquire into the Merits of the Cause, whither he commanded Athanasius to come, under severe Penalties. ther therefore he went, accompany'd by feveral Bishops of Egypt, and among the rest Potamo, who had been Prisoner with Eusebius under the Dioclefan Persecution. Him he now roughly accosted for fitting as Judg, whom he uncharitably fuggested to have comply'd with the Idolaters; having no reason for his Suggestion, but only because he had been releas'd from Prison without further Sufferings. Eusebius being offended with so rude a Carriage, rose up and diffolv'd the Meeting for that time, faying, If when you come hither you take liberty to talk at this rate against us, it gives ground to suspect the Charge of your Accusers may be true; for if you exercise such Tyranny here, what will you not do in your own Country?

Hence the Bishops were summon'd by the Empe- The Deditor's Letters to go strait to Ferusalem, and solem- cation of a nize the Dedication of a famous Church built there Church at by him in the place of our Saviour's Resurrecti- Jerusaon, which wanted nothing of Ornament or Mag- lem. mificence that Art or Cost could bestow upon it: Here they were met by Multitudes flocking thither from other Parts to behold this Solemnity. and were receiv'd by Persons of great Honour ent by the Emperor to entertain them at his Cost. It was celebrated with magnificent Feafting, and other great Expressions of Joy; with the exercise of a liberal Charity to the Poor, and especially with great Piety towards God: The Bishops be-

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ing severally engag'd in the Offices of Religion, viz. in solemn Prayers, Sermons, and celebrating the Eucharist. But herein none bore a greater Part than our Eusebius, who honour'd the Solemnity, not only by his verbal Orations, but by fetting forth in writing the Greatness of the Royal Edifice in a particular Book, which was annexed to his Account of the Life of Constantine; but this Appendix is now loft.

The Council of Confrantinople

In the time of this Celebration, Athanasius had made his Address to the Emperor, complaining of unjust Proceedings against him at Tyre: Whereupon the Emperor fummon'd those Bishops to Constantinople to give an account thereof. They accordingly went, and our Eusebius among 'em, who there made an Oration in praise of Constantine, at the folemnizing his Tricennalia, it being now a-

bout the 30th Year of his Reign.

Condemn

Here was likewise heard the Case of Marcellus Marcellus. Bishop of Ancyra, the Metropolis of Galatia, A. D. 336. who had written against Afterias a Defender of Arianism; and had therein designedly, or by furprize, run into the Errors of Paulus Samo-Satenus, affirming, That our Saviour was a mere Man, and had no Personal Existence before his Incarnation, but lay quiescent in the Mind and Will of the Father, as a Word does in the Mind of a Man, till by actual speaking he brings it forth. This Book he had presented with many flattering Addresses to the Emperor, who refer'd the Examination of it to the Bishops of this Council. They having consider'd the same, depos'd Marcellus, and substituted one Basil, a Learned and Eloquent Person, in his room, ordering his Book to be burnt wherever it should be found.

Enfebius writes against him.

They also appointed Eusebius to confute it; which he accordingly did in five Books written against Marcellus: In the two first, he discovers his Notions out of his Writings; and in the three following Books, intituled Ecclefiaftick Theology, is contain'd a Refutation of them. More particularly in the first Book he explains the Faith of

of the Church, rejecting the Errors of the Ebionites, Paulinites, Sabellians and Arians: After this he shews, That Marcellus is guilty of the Sabellian Heresy, and proves by thirty Arguments drawn from Scripture, that the Word is a Person subsisting of himself, and distinguish'd from the Perion of the Father.

The Great Constantine was soon after seiz'd with Constana light Indisposition, which quickly grew up to tines Sickan incurable Disease; for which he was first car- ness and ned to the Baths, and thence remov'd to Nico-Baptism. media, where immediately he caus'd himself to be baptiz'd, being cloth'd, as the Custom was, in a white Garment, from which time he would never

fuffer any Purple to come upon him.

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After this he made his Will, and settled the Af- His Death airs of the Empire; and being greatly fatisfy'd and Burial. in what he had done, and longing for the State A.D. 337he expected, he expir'd in his Palace at Nicomedia on May the 22d, about the 65th Year of his Age, when he had reign'd thirty Years and ten Months, being universally lamented by the Subects of the Empire of all Ranks and Qualities. Constantius, the youngest of his three Sons, and his Successor in the East, first arriving, caus'd the Corps, with all due Pomp, to be remov'd from Nicomedia to Constantinople, where he was with miverfal Sorrow inter'd, in the Church he had in his Life-time built to the Honour of the Apofles.

He was a Prince of a generous Mind, undaun- His Chaled Courage, and indefatigable Industry: He was ratter. very Learned himself, and a great Patron of Learning in others; and, which is above all, he was very devout and pious, being mighty zealous for the Honour of God, and the Interest of Religion, from his first Conversion to Christianity. But I hall not attempt any particular Account of his Character, this being fo fully describ'd with great Eloquence by our Eulebius who best knew him, in Book written concerning the Life of Constantine, and annexed to the end of his Ecclesiastical Histo-

Eusebina

Eusebius's Death.

Eusebiss liv'd not many years after his so much honour'd and belov'd Patron, but made his own A. D. 340. Exit a little before the Death of the Younger Constantine, and was succeeded in his See by Acacius one of his Scholars. This his Successor wrote his Life, which had it been preserv'd would have given us a better Representation of him; nor need we have been then beholden, as we are now, to the Pens of so many that had but little kindness for him.

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His Charatter.

He was a Man fober and ferious, and exceeding zealous for the Honour and Interest of the Christian Religion, which he readily and strenuoully defended against all Opposers. That he was a Person of singular Learning his greatest Adversa ries have always confest; and the many excellent Books he has left to succeeding Ages, besides a great number that are loft, are an abundant proof thereof. He was mightily vers'd in Antiquity, and had great Opportunities to furnish himself with the Monuments thereof: For all the Publick Records were fearch'd by the Order of Constantine, as St. Jerom informs us, to supply him with a compleat account of the Martyrs that had fuffer'd and under whom they confirm'd Christianity by Martyrdom.

of his bewith Arianiim.

A great Outcry hath been rais'd against him, ing charg'd because of his continual siding with the Arian Party against the Orthodox, and for his own doubtful Expressions concerning that Matter; which made St. Jerom not scruple to call him the Head of the Arians. It must be confest, he had great Intimacy with some of the Chief of that Party: his frequent attendance at Court, and in all Ecclefiaftical Affemblies, engaging him frequently to keep them company, whose Principles perhaps he thought not so bad as others apprehended them to be. Nor can it be deny'd, that there are feveral unwarrantable Expressions in his Writings But we need not wonder that one who had fo long convers'd with the Writings of the Philosophers, especially those of the Platonists, should express himself something different from others in such intri

intricate Matters, especially while the Church had given no explicite determination thereof.

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I doubt not but a large and sufficient Apology His Vindimay be fram'd out of his own Writings to prove cation him no Arian, he expresly therein affirming, that therefrom. Jesus Christ is the Natural Son of God, and God of himself; and that he is the only begotten Son of the Father, by a Generation before all Worlds, wherein he receiv'd the Fulness of the Godhead from him. He accounts it great Blasphemy in Marcellus to make God the Word different in Power and Essence from the Father. If he at any time speaks of the Father as the only True God, he himself explains it in his Book against Marcellus, to mean only, as the Father is the first in Order; in which sense he observes that Christ himself fays, That they may know thee the only True God; and many other Expressions of this kind are to be found in his Writings. Nor wanted he Defenders at that very time when the Clamour was greatest against him; particularly Socrates has a whole Chapter wherein he apologizes for him, and proves him clear from the Arian Opinions.

The End of the Life of Eusebius, Bishop of Casarea.

The

The LIFE of

St. ATHANASIUS.

Bishop of Alexandria.

St. Athanafius born at Alexandria. A. D. 298.

Lexandria, a City pleasantly situated in a serene and healthful Air, had been, during the Line of the Ptolomeys, the Seat of the Kings of Egypt, and was afterwards the Metropolis of the Province, and Seat of the chief Governor when under the Roman Power. It was famous for its Riches, Populousness, Schools of Learning, and eminent Professors; and no less renown'd for being the Native City, as of several other eminent Fathers, so of Athanasius in particular, a Person of Illustrious Note in the History of the Church. Here was he born about the end of the Third Century, of Parents whose Names are not convey'd to us by the Antients; but they are faid to be peculiarly eminent for Piety and Virtue, of both which he may after a fort be counted their Heir, who among all their Children was the on-Iv Survivor of them.

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The Story tizing in fort.

Ruffinus tells us a Story, that Athanasius with of his Bat- several other Youths in their Play, acted the Parts of Ecclesiastick Officers; wherein Athanasius excelling the rest, perhaps both in Parts and Years, personated the Bishop; and that some Boys were baptiz'd by him, whose Baptism he tells us was approv'd by Alexander then Bilhop of Alexandria, as valid. And that he therefore order'd that they should not be baptiz'd again, and from that time took care of his Education, as deligning him to be

his Successor in the See of Alexandria. But this Story, as is well remark'd by Du-Pin, and others, passes amongst the Learned for a Fable rather than a true Relation. But however that be, 'tis certain that Athanasius was educated under this Bishop, who took him into his Family. us'd him as his Secretary, or Amanuensis, and imploy'd him in reading to him, and writing for him, and afterward ordain'd him a Deacon in his Church. And finding him a Man of Sincerity, as well as of brisk Parts, and of a vigorous Zeal, he admitted him to his private Councils, and took him as his Companion when he went to the famous Synod of Nice, where in all his Contelfs with Arius he acquitted himself as an able

Champion of the Catholick Caule.

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This being the chief Transaction of his Life, The Rife it's needful for the better understanding thereof, and Occato derive this Matter from the Fountain-head, and fion look back to the Time of Peter's being Bilhop of the Mileti-Alexandria, who succeeded Theonus in that See an Schism, about the Year 300. This Bishop was under the about Dioclesian Persecution cast into Prison, with many more of eminent Note, among whom was Miletius Bishop of Lycus in Thebais, a Person next to Peter, of greatest Authority and Power. Several, through the Severity of this Persecution, renounc'd the Faith, and complied with the Gentile Rites: Who afterwards repenting, delired to be readmitted into the Christian Communion; to which Miletius would by no means yield, pleading, That such Lenity would open a Door to Apoftacy. But Peter was for more gentle Methods, and afferted, that after a sufficient time of Repentance they might be admitted again; and when this Matter could not be accommodated between em by Arguments, he hung up his Mantle cross the Prison, crying out, Let those that are for me come on this side, and those that are for Miletius go on that fide; which so widen'd the Breach, that ever after they met apart, keeping, in all Acts of Divine Worship, their separate Assemblies. After this

this Miletius himself is said to be overcome by Temptation to offer Sacrifice to Idols, and so needed that Mercy he denied to others; for which, and his Schismatical Proceedings, he was depos'd by Peter, and other Bishops, from his Episcopal Dignity. Peter quickly after was martyr'd for the Faith, but Miletius getting out of Prison, still maintain'd his Dignity as Bifhop, and carry'd on the Schism, exclaiming against Peter and his Adherents, as having done him great wrong in their proceedings against him.

Arius one of that Schifm.

Arius a Lybian by Birth, was one of those that fided with Miletius in the aforesaid Schism, being a Man of a subtle Wit, and of a turbulent and unquiet Temper, tho he carry'd it under a specious Pretence of Sanctity. He indeed for some time had deserted this Party, and was made a Deacon by Peter of Alexandria; but afterward difliking, and oppofing his Proceedings with Miletius, he was expell'd out of the Church. tle before Peter's Sufferings, he much folicited to be again restor'd; but Peter knew him too well to consent thereto, being also, as it is said in the Acts of his Martyrdom, forbidden to receive him by a Vision from Heaven. But Achillas Presbyter of Alexandria, succeeding Peter in that See, being a Man grave and pious, but of a more easy Difpolition than his Predecessor, was so far prevail'd with by Arius, that upon his profession of Repentance he was not only restor'd, but made by him a Presbyter in the Church; and afterwards, fays an antient Writer, he advanc'd him to be Regent of the Catechetick Shool of that City.

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But Achillas being remov'd in a little time by ning of the Death, Alexander succeeded him, who was a Arian Con- Man highly esteem'd, both by the Clergy and troversy. People, for his Piety, Justice, Candor, Kindness and Charity to the Poor. Only Arius secretly refented this Election, being offended that one to whom he thought himself not inferior, should be prefer'd before him, which is generally thought to be the occasion of his subsequent Innovations in

the Christian Church. He still continued in his Parish Cure, and by degrees vented his Heretical Notions, as did some others of the same mind with him. Alexander remain'd ignorant of this for some time, and therefore had a good effeem for him, till, as 'tis faid, Miletius, who was found in the Faith, the Schismatical in Practice, came and inform'd him thereof, and defir'd that

some stop might be put to this Mischief.

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But it is more probably related by Socrates, Socrates's that at a certain time Alexander freely discoursing Relation of with some of his Presbyters concerning the Holy Trinity, affirm'd, that in the Trinity there was a perfect Unity; which Arius presently laid hold of, as supposing he meant it in a Sabellian fense. Whereupon he oppos'd him, and therein ran into the contrary Extreme, arguing, That if the Father begot the Son, he had a beginning of Subsistence; and consequently there was a time when the Son was not, and that therefore he was produc'd out of Nothing. The Controversy being thus unhappily started, ingag'd many on both sides; to allay which Alexander procur'd several Meetings to inquire into it by fair Discourses, wherein himself was Moderator; but at length he positively declar'd against the Errors of Arius.

Furthermore Constantine the Emperor plainly Constanaffirms the first Cause of this Controversy to have tine the been a vain and unjustifiable Curiosity, in dif Emperor courfing of these profound Mysteries, in his Letter attributes, to both Alexander the Bishop, and Arius the it to a blamable Presbyter, related by Eusebius in the Life of Con-Cariosity. fantine: We understand, fays he, that the pre-Jent Controversy arose from hence, that you Alexander inquir'd of your Presbyters what each Person's Sentiment was of a particular Passage of Scripture, or rather you demanded their Opinion concerning a frivolous Question. And you Arius rashly express'd that which you should not have thought; or if you thought it, ought to have conceal'd in silence: and hereupon a Diffension is rais'd, and Church-Comminion violated. Wherefore, as he adds, let both

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of you accept the Advice of your fellow Servant in pardoning each other; seeing it was fit that either no such Question should be ask'd, or if ask'd, that no Return should be made thereunto.

What the Errors of

'Tis needful before we proceed further in this Ariuswere. Story, to fix the Notion of Arius's Principles; which I shall endeavour to do, not merely from his Adversaries, but from his own Words, as we have them in some Remains of his Epi-Itles and Writings, wherein he affirms, That God was before he was a Father; that he was before the Son, not only in order of Nature, but of Time. That the Son, tho begotten by him, has not the same Essence, Power, and Glory with him. That he is not at all partaker of his Nature, or existing in his Essence, but altogether different in Nature and Power, the form'd according to the perfect likeness of him. He further says, That what Subsistence the Son had from Eternity, was by the Will and Counsel of God; that he is a God by Constitution, and as the Father imparts some Divinity to him; and that he was made, created, and establish'd, the in a more sublime and mysterious way than any other part of the Creation. 'Tis probable that Arius deriv'd these Notions from the latter Platonists, who at this time govern'd the Schools of Alexandria, and had, in spite to the Christians, departed from the antient Opinions of Plato, as coming too near the Doctrines of Christianity.

Arius depos'd and expel'd the Church, and the Confequences of it, about A.D.315.

These mischievous Opinions Arius promoted by Discourses and Writings, which were greedily entertain'd by many who were of unstable Minds, and inclin'd to Novelties, and things above their Understandings. He not only diligently preach'd these Errors in his Church, but diffus'd the Venom of 'em in all Publick Meetings and Conferences, and in private Houses, gaining by crafty Infinuations many Profelytes to his Doctrine. Alexander the Bishop having treated him with all prudent and gentle Methods, and finding he could not be wrought on by Acts of Kindness, at length fum-

furnmon'd a Synod of all the Bishops under his Jurisdiction, who meeting at Alexandria, upon the examination of the Matter, condemn'd his Doctrine, depos'd him from his ministerial Office, and expel'd him, with nine of his Adherents, out of the Church. This was fo far from putting a ftop to him, that he proceeded with more Life and Vigour than before in promoting his Errors, running up and down, both in City and Country, and filling all places with Clamours against Alexander, and the Synodical Censures. To advance his Reputation abroad, he wrote Letters to feveral of the most noted Bishops of the East, to whom he so represented his Notions and Affairs, and put so plausible a Colour on his Cause, that some of 'em openly appear'd in his behalf; and most of them wrote to Alexander, and mediated a Reconciliation, which Arius pretended was his greatest desire.

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These Proceedings made Alexander think it ne- Alexancessary to give a more publick Account of this der's Let-Matter, and therefore he sent a State of the Case ter against in writing to most of the Eastern Bishops. His Arius his Letter to Alexander Bishop of Byzantium is yet Party.

extant; wherein he first complains, That Arius and his Party had by ill Arts introduc'd an impious Herefy into the Church, as destructive to the Deity of the Son of God, as the Doctrines of either Jews or Gentiles. And that not being contented with this, they began to promote an open Sedition, making use of their seduc'd Women to propagate their Faction; yea, and to prefer Indictments against him their Bishop before the Civil Magistrate. Then he exposes the Impiety of their Principles, and confutes em with much clearness; and withal states the Catholick Doctrine in this Point. And finally, having shew'd the Original of these erroneous Doctrines, and complain'd of their Reproaches and Slanders against him and his Party, he gives an Account of his Faith; and cautions the Bishop to whom he writes, to take heed that he did not countenance them who had been so regularly expel'd out of the

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Church.

Church. This is a brief Compendium of that long Letter, which the particularly directed to that Bishop, was design'd, as appears by some Passages in it, for a more general Use, and that Copies thereof should be sent to several other Bishops, as doubtless there were.

Eusebius
Bishop of
Nicomedia appears
for Arius.

Eusebius, who had been sometime Bishop of Berytus, and thence translated to Nicomedia, was one of the Chief to whom Arius address'd himfelf, as being a principal Champion for his Cause. Nicomedia being then the Seat of the Eastern Emperors, gave him a fair Opportunity to ingratiate himself with the great Ministers of State, and to render himself considerable at Court. He was a Man of Parts and Learning, of a fubtle Wit and daring Temper, and had been one of Lucian's chief Scholars, who promoted the Errors of Paul of Samosata against the Deity of our Saviour, with Additions of his own. To him Arius directs a Letter, wherein he falutes him with the Titles of His most desirable Lord, the Man of God, the Faithful and Orthodox Eusebius. In the Epistle he complains of Alexander's proceedings as severe and unjust, desiring his Favour, and mindfulness of these his Troubles, which his Zeal for Truth had brought upon him. Eusebius being ready to patronize this Cause, writes once and again to Alexander in his behalf, magisterially requiring him to release Arius from his Excommunication, and to restore him to Communion, as one whose Opinions were Sound and Orthodox. He also wrote to Paulinus Bishop of Tyre, blaming him for his Silence and Neglect; and pres'd him to write to Alexander, hoping his Intercession might prevail. And being displeas'd that all these Importunities prov'd ineffectual, he call'd a Synod of the Bithynian Bishops, by whom Letters were written to others in favour of Arius, perswading 'em to use their Interest with Alexander for his Restoration. But the good Man still remain'd as firm as a Rock against all their Attempts.

Arius being puffed up with the Interposure of The second fo many powerful Interceffors, grew more arro. Synod of A-gant, and boafted of his great Alliances, and the lexandria, number of those that consented with him, shewing and Alexthe Letters that had been written to him, and in neral Epihis behalf, and despis'd his Adversaries as simple stle against and illiterate Persons. To repress his Insolence, Arius. Alexander found it necessary to convene a second Synod at Alexandria, in which met near 100 Bishops out of Egypt and Lybia, who solemnly excommunicated both him and all his Adherents, declaring them fallen from the Catholick Faith, and cut off from the Christian Church. Of these Proceedings Alexander presently publish'd an Account, and also wrote a more general Epistle to all the Bishops and Governors of the Church, therein complaining of those that encourag'd Arius in his Heresy, particularly of Eusebius Bishop of Nicomedia, cautioning them not to regard any thing he had written in that Heretick's behalf. And having nominated those who were excommunicated with Arius, he enumerates their gross Assertions, with a Confutation of 'em from many Scriptures: And then concludes as follows; Since therefore our Lord and Saviour Jesus Christ and his Apostles, have forewarn'd us of these Matters, we who were Ear-witnesses of those Mens Impieties, have justly condemn'd 'em, and declar'd 'em Separate from the Catholick Church and Faith. This, dear and honour'd Brethren, we thought meet to signify to your Piety, that you may neither receive 'em if they should have the considence to come to you; nor give credit to Eusebius, or any other who may write on their behalf: For it becomes us as Christians to avoid all that speak against Christ, as Enemies to God, and destroyers of Souls, and not so much as bid 'em God speed, lest we be made partakers of their evil Deeds, as St. John has charg'd us. This Epistle was subscrib'd by many Presbyters and Deacons of Alexandria, and other Provinces, and among the rest by Athanafins. N 4

Arius leaves Alexandria. A. D. 318.

Soon after this Sentence of the Synod, Arius thought it necessary to leave Alexandria; and first retir'd into Palestine, applying himself to the Bishops there, with all possible Infinuations to gain their Friendship; by some of whom he was receiv'd, and by others rejected. And after some Letters had follow'd him from Alexander, all grew more thy of his Company; whereupon he betook himself to his great Patron at Nicomedia, and there found a hearty Welcome. Being here, he attempted again by a Letter to reconcile himfelf to his own Bishop, by explaining his Principles, and avoiding what he thought might most expose them. This Letter was subscrib'd by Arius, and those that were condemn'd with him in the late Synod; wherein they feem at first to smooth over things with a plausible Gloss, and to use Terms contriv'd to bide their meaning; but in fine plainly declare, That the Son is neither Eternal, nor Coeffential with the Father, but that God was before the Son.

Constantine fends Hosius with his Letters to Alexandria. A.D. 224.

Thus things continued till Constantine came to Nicomedia, and intending a further Journey into the East, was advertis'd of the Diffensions at Alexandria. The good Emperor being greatly troubled at this unhappy News, wrote jointly to Alexander and Arius, earnestly perswading to lay aside these nice Controversies, and that since they agree in the main Duties and Principles of Christianity, they would return to mutual Love and Charity, and not tear in pieces and destroy the Peace of the Church. He press'd em at least to have some regard to his Ease and Quiet: Restore, says he, my calm and peaceable Days and Nights, that hereafter the Comforts and Pleasures of a quiet Life may be my Portion, otherwise I shall spend my Days in Tears and Sorrow; for how shall I be able to bear up while my Brethren, the People of God, are rent asunder by such pernicious and scandalous Schifms? This Letter, part of which we cired before, he fent by Hofius Bilhop of Corduba in Spain, who had been an eminent Confessor in the Dioclesian

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Diochefian Persecution, a Person highly esteem'd by Constantine, and therefore now constituted by him Umpire in these Differences. He being thus furnish'd withthe Emperor's Letters, came to Alexandria, where it was agreed the Matter shou'd be again confider'd in a Synod, which was accordingly conven'd. But 'tis very probable that neither the Care nor Authority of the Emperor, nor the Presence of Hofius, did much good, in that it was quickly after thought needful to be refer'd to a more publick Determination.

For Constantine upon Hosius's Return, finding all Constanprivate Methods unsuccessful, resolv'd, for sup-tine sumpressing that and some other Controversies then mons a Geon foot, to call in the Affistance of the whole neral Coun-Christian Church; and therefore sends his Letters cil. to all Parts, commanding the Bishops and Clergy to meet together at a Day appointed. Who upon the Reception of this Summons, immediately flock'd out of all Provinces; so that Eusebius com-

pares this Council to the great Apostolical Assem-

bly met together on the Day of Pentecost from every Nation under Heaven.

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The Place appointed for this Council was Nice Which met the Metropolis of Bithynia in the same Province with at Nice. Nicomedia, where the Emperor then kept his Court. Hither came 318 Bishops, besides a numerous company of Presbyters, Deacons, and Inferior Orders; which Number has been most generally agreed to by the Suffrage of all Ages. The Members of this vast Assembly were all brought thither in Carriages, and maintain'd while there at the Emperor's Charge.

They met on June 19. in the great Hall of the The Coun-Palace, as the Ecclefiastical Historians generally a-cil met gree; where before their folemn Convention in Coun-June 19. cil, the Bishops spent some time in preliminary A.D. 325. Discourses. Therein they were first attack'd by certain fubtle Philosophers, whom either Curiosity had invited thither, or, as some suspect, Arius had brought to entangle the Proceedings of the Synod. One of these priding himself in his Eloquence,

quence, reflected with fcorn upon the Fathers of the Council; but an old Confessor among them, being a plain Man, and unskil'd in the Methods of Disputing, bluntly accosted him after the following man-

The remarkable Conversion of a Philoforber.

In the Name of Jesus Christ, Philosopher, give ear. There is one God the Maker of Heaven and Earth, and of all things visible and invisible, who created all these things by the Power of his Word, and establish'd them by his Holy Spirit. This Word which we call the Son of God, pitying the Mifery of Mankind, condescended to be born of a Woman, to refide among men, and to die for 'em; who shall also come to sit as Jude upon whatever we do in this Life. These things we firmly believe; strive not therefore in vain to confute what we entertain by Faith, or to find out how things may, or may not be, but answer me whether thou dost believe?

The Philosopher amaz'd at the Zeal and Plainness of the Old Man's Discourse, acknowledg'd himself to be convinc'd, and perswaded his Companions to believe also; yea, he thank'd his Conqueror, folemnly affirming, that it was by an unspeakable Power and Direction of Heaven that he thus

became a Christian.

Debates on the Arian Controver-Jy.

But they were chiefly intent on the Arian Controversy, frequently calling for Arius before them. They debated his Propolitions, and diligently weigh'd whatever was capable to be faid on both fides, that fo nothing might be rashly determin'd. This freedom of Debates produc'd multitudes of Questions, and various Counsels; some advising that no Innovations should be made in matters of Faith, but that it should still be receiv'd in that naked simplicity wherewith, from the beginning, it had been deliver'd to the Church. But others contended that Times and Circumstances alter'd things, and that we ought not implicitely to follow the Opinions of the Antients without due Trial and Examinati-

therein.

These Debates were manag'd with much warmth his vigour both by those of the Episcopal and those of Inferior Orders. the late, their V milh

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Orders. Among the former none appear'd with greater Zeal than Alexander, who was more immediately concern'd; and among the latter none behav'd himself with more smartness and accuracy than Athanafius, who was then Deacon of the Church at Alexandria. He with all boldness and vehemence opposed the Arian Principles; for which, as the Egyptian Bishops in their Synodical Epistle relate, that Party never forgave him, transferring their Pique from Alexander to him.

When they had ended their preliminary Skir- The Emper

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milhes, and the Bishops were met in the Palace, ror comes the Emperor came amongst 'em, not attended as into the was usual with his Military Guards, but with Per-Council. ons eminent for their Faith and Piety. He passed through the feveral Ranks on each fide, to the upper end of the Hall; and being defir'd by the Bihops, fate down in a Chair there plac'd for him. After which the Fathers took their places, and when some of 'em had entertain'd him with Speethes, filence was made, and the Emperor made his to the following Effect.

He told'em, That he had desir'd nothing more than His Speech. to see this venerable Assembly, for which sight he heartily bleft God. That since God had delivered 'em from Tyranny and Slavery, he earnestly desir'd they might be for the future preserv'd from intestine Divisons in the Church; which griev'd him more than all other things. He added, That having conquer'd us Enemies, he hop'd he should have had nothing to do but to praise the Divine Goodness; but being suddenly suprized with the ungrateful News of their Diffensions, he had therefore call'd'em together to find out Remedies for healing these Divisions, and to establish Peace and Amity; to which, he told 'em, they were peculiarly oblig'd as Persons consecrated to God. this, fays he, you will do what is most acceptable to the Divine Majesty, and what will exceedingly gratify me your Fellow Servant.

And it was not without very great Reason accuse one that this Pious Emperor so pathetically exhorted another to em to Peace, having receiv'd from 'em many Li- the Empe-

bels rera

bels of Accusations, which he had bound up in bundle, putting his own Seal upon 'em. Thell he gravely told 'em ought to be refer'd to the Judg ment of the Great Day, and not to come before Human Judicatures, a liableness to which Persons in Hol Offices should diligently avoid.

reconcile em.

He endea- Then having earnestly exhorted'em to forgive on another, and that laying aside all private Differences they would apply themselves to defend the Common Faith for which they were conven'd, he threw the Bundle into the Fire, folemnly protesting, He had not read one word thereof. He then told 'em, that the Faults of Priests ought not to be publish'd tothe Scandal of the People, who might hereby take Encou ragement to Sin the more boldly.

The Arian Do&rines. debated.

The Council immediately fell upon the Arian Controversy, and first examin'd the Proceedingso the Synod at Alexandria, and then caus'd the Doc trines and Propositions of Arius to be read out of his own Writings: At the hearing whereof the Fathers stop'd their Ears, declaring them Heretical and Blasphemous. Things were at first argued with much heat on both fides, 17 Bishops appear ing in favour of the Arian Cause, and some few perhaps did not declare themselves.

The Empcrer's Moderation.

The good Emperor heard all with much Patience, and fat as a publick Moderator between 'em readily affenting to whatever appear'd just and rea fonable; but when any feem'd obstinate, he endea vour'd to reclaim 'em by gentle Methods, and fought to reduce all to Love and Peace. rians by Eusebius Bishop of Nicomedia, brought an account of their Faith in writing, which Eufta thius Bishop of Antioch, one of the Council, calls Vile and Impious, and tells us it was no fooner read but it was generally rejected, and immediately torn in peices before 'em all.

Eusebius's Confession. offer'd to the Council.

Another Confession was produc'd by Eusebins Bishop of Casarea, the Matter of which was generally approv'd; but it was not judg'd fufficiently express and plain, because of the subtile Evasions which the Arians made use of indeavouring by

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ambiguous Words and Phrases to hide their mean-

They profest to allow Christ to be God as well The Arian as the Orthodox, but then they meant it only in Evasions that sense in which Angels and Men are fometimes discover'd. faid to be Gods, and the Sons of God, in Scripture. It was therefore generally agreed in the Council, that the true Sense of Scripture denotes Christ the Son of God to be of the Same Substance and Essence with the Father; which Sense they therefore conduded was fitly sum'd up in this Word [ouo's-119 Homoousios, implying him to be consubstantial or coeffential with the Father.

Hereupon they determin'd to express their Belief of the Niby that Confession which has ever since been call'd ceneCreed. the Nicene Creed, being drawn up by Hosius Bishop

of Corduba, and highly approved both by the Council and the Emperor, which we have before rehears'd in the Life of Eusebins Bishop of Casa-

rea. Having thus condemn'd Arius's Doctrine, they Arius deproceeded next to censure his Person, deposing posed, &c. and excommunicating both him and his Followers, and forbad him to enter Alexandria where he had lo plentifully fown his Tares. The Abettors of Arius at first stood off, and consented not to these

Decrees; but fearing the Emperor's Displeasure. and being also advis'd to it by their great Patroness Conftantina the Emperor's Sifter, they at last subkrib'd to the Confession of Faith, tho not to the

depoling of Arius.

Philostorgius their own Historian tells us, they The Arians made their Subscriptions with deceit, and referv'd subscribe their own Sense to themselves. There were but deceitfully. two that atterly refus'd to subscribe, one of whom came not long after to Eusebius Bishop of Nicomedia, and bluntly told him; Eusebius, you have subscrib'd only to prevent banishment, but I trust God you will netwithstanding this be banish'd within a Twelve-months; which fell out accordingly.

When the Council had thus done their Parts, Constant. the Emperor was not wanting in his, for he com- banishes manded Arius.

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manded Arius and his condemn'd Affociates to be immediately banish'd, who were accordingly transmitted into Illyricum the Place appointed for their Exile.

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Calls his Followers Porphyrians,

And then by another Edich, directed to both Clergy and People, he compares Arius to Porphyry, for his Opposition to the Christan Religion, and orders that henceforward he and his Party should be call'd Porphyrians.

And condemns his Books to the Fire.

He also strictly commanded; that wherever any Book or Writing of Arius should be found, it should be committed to the Flames; declaring also, that if any one should conceal any such Book of Arius, and not offer it to be burnt, he should be put to Death. Several Letters of this nature Constantine wrote against him, treating him therein with all imaginable Sharpness and Severity.

Synod.

In this Council was also determin'd the Case of crees of the Miletius the Egyptian Bishop, who had made a Schism among the African Churches. And in the Issue they confin'd him to his own City, allowing him the Title of Bishop, but without any Episcopal Power either in City or Country. They also put an End to the old Controversy about Easter, determining it should hereafter be kept in all Places on the Lord's Day, after the time of the Jewish Passover.

The Epistle of the Council,

Having finish'd their Debates, they, as was ulual, gave publick Notice of the Transactions of the Council, especially to the Churches whom it more immediately concern'd. Particularly a Letter was fent to the Church of Alexandria, and to the Bishops of those Parts, in the Name of the whole Synod, fignifying, among other things, That they had condemn'd the ungodly Principles and Expressions of Arius, as that the Son of God sprang out of Nothing, and that there was a Time when he was not; and that according to the Freedom of his Will he is capable of Vice and Virtue. And in thort, all their other Affertions, who scrupled not to call the Son of God only a Creature, and the Workmanship of God; This

This Synodical Epiftle was follow'd by ano- And the ther from the Emperor, wherein he tells them, Emperor. He look'd upon it as one of the greatest Bleffings of the Divine Providence, that Truth had so glorioufly triumph'd over Error, and that the evil Doctrines of Arius (whom he stiles the shameles Minister of the Devil) were carefully examined and rejected.

When these Matters were thus successfully fi. Constannish'd, the Emperor invited the Bishops to a pub. tine's Relick Dinner, it being the great Solemnity of his spell to the Vicennalia, shewing a particular Esteem and Re-Bishops. verence to those that had lost an Eye for their constant adherence to the Faith in a time of Perfecution. After Dinner he loaded 'em with Gifts according to their Merits, and the Dignity of fo great a Prince, preffing 'em to maintain an Uniformity in the Faith, and Peace among them-felves; and also earnestly requested their daily Prayers for him and his Children, and for the Prosperity of the Empire: Then they mutually took leave one of another, every Man preparing for his Journey home.

Thus ended this Great and first General Coun- The Council cil, after they had fat about two Months, begin-ended. ning June 19. and breaking up about the latter end of August. Within about three Months after the Synod was ended, Eusebius Bishop of Nicomedia, and Theognis of Nice, notwithstanding their politick Dissimulation at the Council, having now discover'd themselves, were sent the same way with Arim, being banish'd by the Emperor's Command.

Alexander Bishop of Alexandria, died within Athanasiabout five Months after his return from the Sy- us made nod; whereupon Athanasius was, by the Univer-Bishop of fal Suffrage both of the Clergy and People, cho- Alexanfen his Succeffor, notwithstanding his Youth, being dra. probably then but about 28 Years of Age. This was a great Post; for to be Bishop of Alexandria, was, as Nazianzen speaks, in effect to be Bishop of the whole World; and accordingly the Acts and

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Sufferings of Athanasius in that Station make up

almost the entire Story of the Age.

The Arians attempts against him.

As his Advancement to the See of Alexandria was to the great Joy of the Catholicks, so it was to the no less Grief and Vexation of the Arians. They knew his acute Parts, and great Zeal against their Errors, while only in a private Capacity; and therefore concluded they would appear much more now he was plac'd in so eminent a Station. Wherefore they refolv'd to unite all their Powers against him; and to strengthen their Interest. drew in the Miletians who were a numerous Party, and the Schismaticks in Practice, yet Orthodox in their Principles, and therefore of good Reputation among the People.

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Arius, Oc. upon their profes'd Affent.

The first thing attempted was, to get Arius releas'd from his Banishment; which they soon accomplish'd, as is plainly intimated in the Petiti-on and Retractation of his two great Patrons, Eusebius Bishop of Nicomedia, and Theognis of Nice. Herein they represent, That they had hitherto submissively acquiesc'd in the Judgment which his Majesty had pass'd on 'em; but left their Silence should argue their Guilt, they now declar'd their Agreement to the Faith; and that having diligently examin'd the word Consubstantial, they also consented thereunto: and thus, for the Peace and Quiet of the Church, they had given all necessary satisfaction by subscribing the Creed, tho they could not subscribe the Anathematism against Arius, as not judging him guilty of what was charg'd upon him.

Are re-Banishment. A.D.328.

They added, that having done this, they did leas'd from now again ratify their Consent by this Libel, not so much because they were weary of their Banishment, but rather as being desirous to avoid all suspicion of Heresy: Telling him, If they might be admitted into his Majesty's Presence, he would find 'em exactly agree with the Decrees of the Nicene Council: Which Favour they the rather hop'd for, because his Majesty had been pleas'd to release him that was accounted most Criminal from banishment, and had Suffer'd

Suffer'd him to vindicate himself from the things charg'd upon him. Upon this their Address to the Emperor, the Sentence of Banishment was taken off, and they were restor'd to their Sees again.

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No sooner was Eusebins return'd to Nicomedia, Eusebius but he endeavour'd to promote the Arian Cause, of Nicoand to resettle Arius at Alexandria. To this end media enhe smoothly wrote to Athanasius to restore him to deavours to his Communion, the to others he threatned him restore Aif he should refuse. But the good Man equally difregarding his Intreaties and his Menaces, fent him word, That Arius being an Heretick, and condemn'd by the General Council, could not be re-ad-This failing, Arius by crafty Infinuations prevail'd on the Emperor, who now look'd on him as agreeing in Faith with the Church, to write in his behalf to Athanasius.

Constantine hereupon positively commanded him Constanto set open the Church Doors to any that were wil- tine's Letling to enter; telling him, That if he know him ter to Ato exclude any such, he would immediately give Or- thanasius,

ders to displace him, and send him far enough off. But Athanasius being consident of the Goodness of his Cause, was not startled at this severe Meslage of the Emperor, and humbly remonstrated in his Answer. That the Catholick Church could not possibly hold Communion with those Hereticks

that plainly subvert the Divinity of our Saviour.

Eusebius being disappointed in both these At- Athanasitempts, sends to the Miletians; who, partly in- us accus'd stigated by his Letters, and partly to sollicite before the their own Cause, viz. the Restoration of their Emperor, Churches, deputed three Bishops of their Party to manage their Affairs at Court. Thele, by Eulebim's Advice, charg'd him with feditious Practices; but Macarius, and another Presbyter of Alexandria happening to be there, fo fatisfy'd the Emperor that he condemn'd the Accusers, but yet commanded Athanasius to appear before DIT.

And clear'd. A.D. 229.

Ensebius still perswaded 'em to stand to the Cause; and they thereupon charg'd Athanasius with no less than High-Treason, That he had privately fent a Cabinet of Gold to one Philumenus to enable him to usurp the Empire. But Athanasius appearing, gave the Emperor fuch fatisfaction of his Innocency, that his Adversaries were condemn'd, and himself not only acquitted, but honour'd at his departure with the Emperor's Letter to Alexandria, declaring, That he verily believ'd Athanafius their Bishop to be a Man of God, and a most worthy and venerable Person.

Eustathius niffi d.

Eusebius yet prevailing nothing against Athana-Bp of An- fins for the prefent, turn'd his Malice another way, tioch un- viz. against Eustathius Bishop of Antioch, who justly depo- was a vehement Opposer of the Arians, and befed and ba- ing in fo eminent a Station, was capable of doing much against their Cause. Him he singles out, refolving to hunt him down; and with the Affiftance of Theognis he procor'd a Synod to be call'd at Antioch, where Eustathius was not only charg'd with Heterodoxy in the Faith, but also it was back'd with the Accusation of Adultery, which they got confirm'd by the Oath of a lewd Woman against him; so that the good Man was reproachfully condemn'd and thrown out of his See. And the some in the Council smelt the Knavery, and perswaded Eustathius not to submit to the Sentence of Deposition, yet his Enemies were too quick for him, having immediately aggravated the Matter to the Emperor, and so procur'd his Banishment.

Athanafius charg'd with Insuffice.

This Business at Antioh being over, they now begin again to bait Athanasius, by means of one Ifchyras, who had been censur'd by him as a Man of ill Morals, and withal as usurping Ecclesiastical Orders without being duly call'd thereto. Him Eusebius and his Accomplices encourag'd by the Promise of a Bishoprick, who thereupon fram'd Acculations against Athanasius, of cruel and tyrannical Actings. 01

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And particularly they indicted him for Murder, And Murin making away Arsenius a Miletian Bishop, and der. a dead Man's hand was produc'd as Evidence of Whereupon the Emperor wrote to his Brother Dalmatius the Cenfor to take this Matter into examination; who immediately dispatch'd a Letter to Athanasius to answer this Charge alledged against him. The good Man conscious of his own Innocency, and the prodigious Malignity of the Fable, at first made light of it; but confidering the Emperor had concern'd himself therein, he thought it not fafe wholly to neglect it.

Thereupon he wrote to the other Bilhops of his His Inno-Diocels, and fent a Deacon to enquire after Arle- cency mus, whom with difficulty he at length found a- clear'd; live and well. And thereupon he immediately fent Macarius one of his Deacons with Letters to the Emperor, to give him a true account of this Mat-

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Constantine immediately commanded Dalmatins The Empeto stop the Process; and wondring at the Impu- ror comdence of his Accusers, commanded 'em to depart mends him; from the Court. The Emperor also wrote a Let- A.D.332. ter to Athanasius, letting him know how careful he was to preserve Justice, and his delight in good and pious Men above all others, severely censuring and threatning the Miletians for such wick d Proteedings. Which just Severity frighted 'em for the present from the like Attempts against A.h.nafius.

But Eufebius and his Party, loth to lofe fuch ufe- Athanafius ful Instruments, endeavour'd to inspire new Life into refuses to 'em, affuring em the Matter should be heard in a appear be-Synod, where they doubted not to have the Af-fore a Sycendent. To effect this, they prevailed upon the nod at Ca-Emperor, under pretence of dedicating his new farea. Buildings at Ferusalem, to call a Synod at Casarea in Palestine. Hither Athanasius refuse to tome; which was fo improv'd against him, that the Emperor being exasperated, appointed another to be held at Tyre, furmoning especially such Bishops as the Eusebians had recommended to

him.

him, and commanding Athanasius at his peril to

appear.

A Synod at Tyre. A. D. 335.

This Synod accordingly met, confifting of 60 Bishops of the East, besides 47 that came with Athanasius out of Egypt, probably not formally summon'd, but to give him an honourable Attendance: The Emperor appointed Dionysius, Man of Consular Dignity, to preside as his Commissioner in this Synod, and wrote himself to 'em to this effect: That they would use their utmost endeavour to heal the Breaches of the Churches Peace; That nothing had been wanting on his part in order thereunto, having summon'd such Bishops as they had thought convenient; That nothing now remain'd but that they would judg, neither for Hatred nor for Favour, but according to Apostolick Rules, that so at once they might free the Church from Reproach, ease his Cares, and purchase Renovon and Honour to themselves.

Athanafius charg'd sery;

Athanasius appearing before the Council, they laid two forts of things to his charge, matters of with Adul- Vice and Immorality, and matters of Impiety and Profanation. In reference to the Charge of Vice and Immorality, he stood indicted of three great Crimes, Oppression, Rape, and Murder. As to the first, tho several Instances were mention'd, no Proof appears to have been made of But then came the next part of the Charge, that he had offer'd Violence to a Woman, whom they had prevail'd with to come into the Council, and attest the Fact, declaring, That she had vow'd Virginity, but having entertain'd Athanasius in her House, he violently forc'd her into lewd Embraces.

Clear'd from it,

Athanasius who had smelt somewhat of the Defign, brought into the Court with him Timotheus one of his Deacons, having agreed with him that he shou'd upon occasion personate himself. When the Judges call'd upon Athanasius to answer, he for the present stood silent; but Timotheus turning quick to the Woman, faid, Woman, was I, ever in your House? Did I ever, as you pretend, offer Violence

Violence to you? To which with vehemency she reply'd, pointing towards him with her Finger, Yes, yes, you are the Man that forcibly pres'd upon me, and stain'd my Chastity and my Honour; naming the Circumstances of Time and Place.

The Cheat being thus detected, put the Contri. And his vers of it to the blush: Yet when Athanasius requir'd Enemys that the Woman might be examin'd before her sham'd. Dismission, who was the Contriver of the Plot, it was over-rul'd by a clamorous Answer, That they had yet greater Matters against him, for which

they had Evidence beyond all exception.

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Fer 1ce The next part of the Charge was, that Atha-The Charge nasius had murder'd Arsenius the Miletian Bishop. of Murder, To prove which, they had a dead Man's Hand in a Box, which they affirm'd to be his; pretending also that Athanasius made use of it in Conjuration: which in the Issue gave a most pleasant Diversion to the Synod. For the this Matter had been before consuted, they now dress'd it up asresh; but the Divine Providence surnish'd him with an Opportunity to silence the Malice of his Adversaries without all possible Evasion.

The Miletians had strictly charg'd Arsenius to How dekeep close, but he tempted with Curiosity to see tested;
how Matters went, had privately convey'd himself to Tyre, designing there to remain incognito;
but he happen'd to be discover'd, and privately
taken, and notice was given of it to Athanasius. And now the Case of the impudent Strumpet being dismist, this of Arsenius was brought
on; the Prosecutors boasting that they should not
make their Ears only, but their very Eyes Judges
against him, producing the dead Hand, which
they said Athanasius had cut off. At which a
great Shout was made in the Synod, many believing
it true, and others, that nothing could be made.
appear to the contrary.

But Silence being made, Athanasius gravely and his ask'd the Judges, whether any of them knew Ar-Innocency senius? Which when several affirm'd, he caus'd clear'd. him to be brought into the Court; and again

ask'd, whether this was the Man whom he was charg'd to have kill'd, and cut off his Hand? The Matter was too evident to be denied; and while they were in a strange Surprize, Athanasius turned back the Man's Cloak and shew'd 'em one, and then the other of his Hands.

Athanafi-

And now, Gentlemen, said he, Arfenius you fee us's Speech, has both his Hands; but where a third is to be and his Ac-found that was cut off, I leave my Accusers to discusers cover. Thus ended the Plot, to the equal Joy of Shame. the Innocent and Shame of the Guilty, who endeavour'd by various ways to excuse themselves from this horrid Forgery; tho afterward Arfenias himself confessing the whole, defir'd to be re-

concil'd to Athanafius.

And now the good Man being clear'd from the trance upon Charge of Vice and Immorality, they proceeded his Charge, to that of Impiety and Profanation; wherein two Articles were infifted on: First, That he had procur'd himself to be ordain'd Bishop of Alexandria, in a clandestine Way, and by unlawful Means; and that in distike of him the People had forsaken the

Publick Assemblies.

The falthood of this Charge is before fully con-Vindicated fated, by the Testimony of the Synod at Alexby the Syandria who ordain'd him, and in their Synodical mod at Alexandria. Epistle (set down by Athanasius in his Apology) attest to the whole World he was chosen by the Univerfal Suffrage. They also confute the comrary Report of the Arians, as if he had been ordain'd clandestinely by only seven Bistrops against the Will. of the Reft, affuring us, that he was consecrated at the unwearied importunity of the People; and that his Entrance upon his Charge was so far from being a Cause of Complaints and Murmurings, that it was celebrated with popular Triumphs and Praises to God.

But that which made more noise was, That Accus'd of Violence in Macarius his Presbyter, by his Command, had forthe Church, cibly broken into the Chancel, while Ischyras was officiating in the Holy Ministrations; that he had overturn'd the Communion Table, broken in pieces the

the Sacramental Chalice, and burnt the Holy Books: all which Ischyras was there present to attest.

Several Answers were given to this Charge, but His Deall overrul'd by the Council; among the rest a fence. Writing was produc'd under Ischyras's own hand, wherein having with Tears address'd himself to Athanasius, he discover'd the whole Conspiracy, confessing he knew nothing of the things charg'd upon Athanasius, but that he had been let on and compel'd by others to give his Testimony against him.

Upon which his Accusers were at a stand, till His Fnemys they had brought the Matter to this Issue in the Project. Council, that the Case should be suspended till Commissioners were sent into Egypt to enquire the Truth of the Matter, naming such as they could well confide in, who with Ischyras presently set

out on their Journey.

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Athanasius seeing their Design, excepted against His Excepthese Commissioners, and how unreasonable it was tions. that Macarius should be kept Prisoner at Tyre, while Ischiras was taken with the Delegates, who were all fworn Enemies, by which one might easily guess what Return was like to be made; but all his Pleas were rejected.

This Procedure gave great Offence to the The Egyp-Friends of Athanasius, and quickly after a Protest- tian Bishops tation was made to the Synod, subscrib'd by 47 plead for Egyptian Bilhops, wherein they smartly complain'd him. of unjust Procedures by the Eusebian Party against Athanasius, beseeching the rest, by all that was Sacred, not to concur with 'em, as they would anfwer it at the great Day of Account.

Addresses were likewise made to Dionysius who Athanasipresided, which so far wrought on him, that he us withcharg'd Eusebius and his Party, that nothing might be done which would blemish their Proceedings, But still Athanasius saw there was no safety for him at Tyre, and therefore withdrew thence, re-

folving to appeal to the Emperor himself.

In the mean time the Delegates were arriv'd in And is de-Egypt, where they extorted Confessions against pos'd, 0 4 him

him by all Methods of Fraud and Violence; and having thus pack'd up what Evidence they could rake together, they return'd to Tyre: where, Athanasius being fled, it was no hard matter to procure his Condemnation. They therefore depos'd him from his Bishoprick, and order'd he shou'd no more inhabit at Alexandria, left his Presence there shou'd create Tumults and Factions; and they also restor'd John and the Miletian Party to their Communion.

The Synods Letter against him.

And then they fent an Account of what they had done to the Emperor, and likewise Letters to the several Bishops, not to communicate with Athanasius, telling 'em, they had convicted him of divers enormous Crimes, of which, by his flight, he had confes'd himself guilty. There were many in the Synod wou'd have done him Right, but were overpower'd by Numbers; particularly Paphnutius the Confessor is said to have taken Maximus Bishop of Ferusalem by the hand, saying to him, Let us be gone, it not becoming Confessors who have lost their Limbs in the Cause of Religion, to go along with such pernicious Company.

Confranin favour of Arius,

Things were thus concluding when the Synod tine writes was commanded by the Emperor's Letters to adjourn to Jerusalem, and celebrate the Dedication of a famous Church built there to the Honour of our Saviour. Which being done, they were order'd to take Arius's Case into consideration, endeavours having been us'd to bring him into favour at Court, at least so far as to engage the Emperor to write in his behalf to the Synod.

Thro Conftantia's means.

This was effected, as is faid, by the Importunity of Constantia the Emperor's Sister, to that degree, that he fent a Letter to invite him to Constantino-Thither therefore he came, with Euzoias his Companion, and presented to the Emperor such a Confession, as caus'd him to hope they were reconcil'd to the Nicene Faith: Upon which he recommended the hearing of their Case to the Synod, who immediately apply'd themselves thereunto.

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The Council approving the Declaration of their He and his Faith, they decreed that Arius and his Adherents Party reshould be receiv'd into Communion; which was stored to done accordingly. They then gave notice of their Communi-Determination, both to the Emperor, and to the Church of Alexandria, perswading these kindly to embrace 'em, being such whose Faith the Emperor hath pronounc'd Sound and Orthodox, and whose Judgment therein had been confirm'd by the Sentence of the whole Synod.

Athanasius having fled from Tyre Went to Con- Athanasifantinople, where he applied himself to the Empe. us appeals ror, but obtain'd no audience, till he boldly told him to the Emhe desir'd no more than that he wou'd not suffer him peror. to be ruin'd by Malice and Violence, and that at least

his Judges at Tyre might be brought face to face with him, and he have liberty to exhibit his Complaints against 'em.

The Emperor looking on this but as com- His Accumon Justice, dispatch'd a Letter, commanding 'em sers sumto come and give an account of their Proceedings a. mon'd. gainst Athanasius. This coming before the Council was broken up, mightily startled his Accusers, the greatest part of whom fearing the Issue, slunk away and return'd home. But Ensebius of Nicomedia, and some others, resolving if possible to justify what they had done, went to Constantinople, but wifely wav'd their former Charges of Ravilhment, Murder, &c. as knowing 'em not defensible at any impartial hearing.

They therefore agreed to attack him with a fresh They, ac-Accusation, that he had threatned to stop the Fleet cus'd him that yearly transported Corn from Alexandria to Treason. Constantinople; which they endeavour'd to make good by several Witnesses. To this the Emperor, notwithstanding Athanasius's Defence, seem'd to give Credit, being jealous, as Princes usually are, of the Rights of the Crown, and thereupon commanded him to be immediately banish'd, but would

not fuffer any other to enter on his See.

And accordingly he was presently sent to Triers Is banish'd in Germany, the Place appointed for his Exile. to Triers.

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Tho A.D.336.

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Tho the younger Constantine and Athanasius himfelf tells us, the Emperor did this in favour to him, to secure him from the Reach of his Enemies, who fought his Life. And the good Man counted it a Mercy that his Life being aim'd at, Divine Providence and the Clemency of the Emperor had turn'd it only to Banishment.

Arius goes to Alexandria.

Athanafius being fent thus out of the way, his Adversaries carried all before 'em, and Arius went in Triumph to Alexandria; but met not with that Entertainment he expected, the People generally refuling to communicate with him, being equally vext at his Return, and the Banishment of their Bishop.

Is again fummon'd tinople.

Notice of this being fent to the Emperor, he again summon'd him to appear at Constantinople, to Constan- and give a further Account of himself to him and the Synod there. Alexander the good Bishop of that City foreseeing what was like to ensue, endeavour'd to get the Synod diffolv'd; but when he could not obtain it, he set himself against whatever tended to the Subversion of the Nicene Faith.

He swears to his Confeffion.

No fooner was Arius arriv'd, but Eusebius appear'd as his Patron, and threatned Alexander with Banishment if he did not favour his Cause: And to fatisfy the Emperor's Doubts, he introduc'd Arius into his presence, where he again gave an Account of his Faith; and when the Emperor ask'd whether he heartily believ'd what he had profest, without any secret Reservation, he confirm'd it with an Oath.

Is suspected

To whom the Emperor reply'd, If thy Faith be of Perjury. right, thou haft sworn well; but if otherwise, thou art forsworn, and God will revenge thy Perjury. Socrates adds, that the Tradition went, that having written his Opinion in a Paper, he held it under his Arm; and when he came into the Emperor's presence, he secretly laid his Hand upon the Paper, and swore, he believ'd as he had written, meaning in that private Paper.

The Emperor fully believing his Sincerity, commanded Alexander to receive him into the Com-

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munion of the Church, at which the good Bishop Bp of Conwas exceedingly perplex'd, but arm'd himfelf with stantino-Courage and Patience, and by Fasting and Pray- ple comer earnestly solicited Heaven to come to his As-manded to sistance. His Opposers lifted up by their Success, receive him to the Church where Alexander was to Communically went to the Church where Alexander was quickly went to the Church where Alexander was, nion, and demanded that Arius should be presently receiv'd; but the Billiop politively refus'd to admit such an Arch-Heretick into Communion, ing now Saturday, they left him at present, saying, As against your Consent we procur'd him to be call'd to Court, so to morrow in this very Church he shall communicate with us whether you will or no.

These bold Words made a deep Impression up- against it. on his Mind; but shutting the Church-Doors, he prostrated himself, and sent up his Prayer to Heaven, laying, If Lord thou permittest Arius to communicate to morrow, Suffer me thy Servant to depart, and destroy not the Righteous with the Wicked: But if thou sparest thy Church, as I know thou wilt, regard their Threatnings, and take Arius out of the Way, lest entring into the Church Heresy enter with him, and hereafter Piety and Impiety be confounded.

His Prayer was heard, for that very Evening, Arius his or as some say the next Morning, as Arius was fearful end. going thro the Streets with a pompous Train of A. D. 336. his Friends and Followers, and was swell'd with the Hopes of his Triumph, he was necessitated to enquire for a Place of Easement. And being directed to one on the Backfide of the Market, he went thither, where his Spirits suddenly fainting, like Judas he fell Headlong, and burfting afunder in the midit, he immediately expir'd. Socrates and others tell us, that his Intestines with a vast Flux of Blood issued out from him.

His Friends impatiently waiting for his Return, HuParties at length went to the Place, where finding him Report conwallowing in his Blood and Filth, they were cerning it. itrangely furprized, and could not but look upon it as a fatal Blow to their Cause: Tho to cover the Shame and Terror of his infamous Death, they

His Prayer

The Life of St. Athanafius.

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they fled to their old Refuge of Lies, giving out it was procur'd by Magick and Sorcery. the Account we have given of it, is what Athanafius receiv'd from Macarius his Presbyter, then present at Constantinople.

His Charatter.

Thus died Arius the great Incendiary of the Church, a Man whom Nature had furnish'd with acute Parts, and who had acquir'd no inconsiderable Degree of Learning. He was very induftrious and a fubtle Disputant, as all confess, and well knew how to make the best of a bad Cause. He was proud and conceited, and of a daring Temper, one that durst speak whatever he thought, and attempt whatever he defign'd. He wrote feveral things; among which his Thalia, wherein he represented his Opinions, and discours'd of the most grave and venerable Mysteries in loose and foft kind of Verses, is often cited by Athanasius. He was as to his outward Shape very tall. lean and meagre, of a pale, dejected and melancholy Countenance, careless in his Garb and Attire; fo that Nature as well as Art had form'd him for a great Appearance of Mortification and Contempt of the World; and those that look'd no farther than the outward Shew, would have took him for a Man of fingular Piety.

Endea-

It was greatly hop'd, that this Tragical Death vours us'd of Arius would have put an end to his Party, for Athana- but they still kept up their Spirits, and the Confius's Re- troverfy was yet high at Alexandria, where the Arians and Miletians endeavour'd by all Ways to undermine the Catholicks: And the People of Alexandria on the other hand, daily pray'd for the Restoration of Athanasius; and earnest Solicitations were made at Court, by the Great St. Anthony the Hermite and others in his behalf, which yet prevail'd not to obtain his Release from Banishment in the Emperor's Life-time, which is now almost at a Period.

Confrantine his Death.

For Constantine the Great, in the following Year, finding himself ill, remov'd to Nicomedia, and made his Will, dividing the Empire amongst

A. D. 337.

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dia, gst his his three Sons, Constantine, Constans, and Constanrius. This being feal'd up, he most probably put it into the Hands of Eusebius Bishop of that City, by whom he is generally thought to have been baptiz'd. Constantius was the first that arriv'd after his Father's Death, to whom Eusebins deliver'd the Will, and doubtless improv'd this Opportunity to engage that Prince's Favour to the Arian Caufe.

The Death of this good Emperor was univer- Greatly lafally bewail'd, tho by none with greater Reason mented by than by the Catholicks; for the the Easiness of the Cathohis Temper, and his earnest Desires of Peace made him liable to be impos'd on by crafty Infinuations, and drawn to exercise some Severity against Athanasius, yet he was always a firm De-This none durst ofender of the Nicene Faith. penly oppose whilst he liv'd, and he was the more confirm'd therein, by feeing the Vengeance of Heaven upon Arius, the great Opposer of it.

Tho Constantine the Great had sent Athanasius by the younto Triers, he committed him not only to the Ju-ger Conrisdiction, but Care of his Son Constantine, who stantine govern'd the Western Parts of the Empire, and in the West kept his Court in that City. By this Prince he A. D. 337. was kindly receiv'd, but especially by Maximinus Bishop of that See. Here he continued till Constantine the Great died, the News of which no fooner arriv'd, but Constantine his eldest Son began to act here as Heir of his Father's Power:

Among the first Cares of his Empire, he took red Athainto consideration the Case of Athanasius, whose nasius. Fate he pitied. 'Tis faid indeed, that Constantine the Father had design'd his Release, but he dying, it was left to his Son to compleat the same; who according to his Father's Will dismiss'd him. He withal wrote a Letter to his People, fignifying, That Athanasius's being fent into Gaul, was to fecure him from the Fury of his Adversaries; and that his Father had resolv'd to restore him, which therefore he thought himself the more oblig'd to perform. Thus Athanasius after his Continuance at Triers

Who resto-

Triers about a Year and a half, return'd to his People, being received by all Ranks with

great Expressions of Jov.

The Arians address Con-Stantius,

The Arians beheld his Return with Envy, and feeing they could not hinder it, resolved to render it uneafy, blowing up Tumults on purpose to improve them against him, which they afterwards did, by means of their potent Friends 2bove. For the Eusebian Faction rul'd all in the Court of Constantius, to whose Share the Eastern Part of the Empire fell: And having first gain'd the Prime Officers, and then the Empress, the Emperor himself being young and of a credulous Temper, was without difficulty brought over to em. They then proceeded to accuse Athanasius. before him, of all those Crimes that had been laid to his Charge in the time of his Father, with the addition of some other Matters of no more Truth than the reft.

And the ohim.

And not content with this, they fent Letters ther Empe- to the two other Imperial Brothers, loading him rors against with all the Reproaches they could with any pretence heap upon him, from the time of his becom-To these they now ing Bishop of Alexandria. added his presumptuous returning to his Bilhoprick without the Absolution of a Synod, by the Authority of which he had been depos'd from it. This his Return, they alledg'd, was so distafful to the People, that it hurried all things into a general Tumult, whence infued Blood and Slaughter, charging him with those things which were done by the Governor before his Return. fame things they wrote to Julius Bishop of Rome, defiring him to confirm the Sentence past on him at the Council of Tyre.

Eusebius Stantino-

These things were especially acted by Eusebius. of Nicome- who having been before translated from Berytus to dia made Nicomedia, obtain'd about this time an Advance-Bp of Con- ment from Nicomedia to the Sec of Constantinople, in the room of Paulus, now thrust out of it by 4. D. 339, the Arian Faction. The fame Paulus was chosen upon the Death of the abovemention'd Alexander,

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in opposition to Micedonius, for whom the Arians greatly stickled. Scarce was he seated in the Chair, when the same Faction loaded him with so many Reproaches, that they prevailed on the Emperor to banish him; from which Exile he returned upon the change of the Emperors: But Eusebins having a mind to his See, so managed things with Constantius, a declared Friend of the Arian Cause, that he got into his Place without

much difficulty.

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Athanasius having quick Intelligence of these Athanasithings, thought it high time to provide against us held a the Storm he perceiv'd coming upon him; to Alexanwhich end he assembled a Council of the Bishops dria, which of Egypt, Thebais, Lybia and Pentapolis, who vindicated met at Alexandria to the Number of near 100, him. and unanimously vindicated his Innocency, judg- A.D.339. ing themselves most proper to give Evidence herein, being most of 'em Eye-witnesses of the chief Passages whereof he was accus'd. They therefore immediately wrote an Epistle to all the Catholick Bishops, resuting the Calumnies and Scandals that had been cast upon him, by the Letters sent to the Emperors and Bishop of Rome. Thus prepar'd he dispatch'd Messengers to the Western Emperors and to Julius, who meeting with the adverse Party, so bassiled their Reports, that they were forc'd to retire with Shame.

The Eusebian Legates being in a great Plunge, His great requested Julius that a Council might be call'd a-bout this Matter, wherein they would be ready constantion make good what they charg'd upon Athanasius; the was affented to as fair and reasonable, and so they A. D. 340. were dismist, or rather sled away by Night, thro shame of being so often and so publickly consuted. Hereof Julius gave notice to Athanasius, leaving it to him to appoint the Place of the Synod, where he might safely appear to answer for himself. But this good Success of his Affairs was allay'd by the Death of his eminent Friend and Patron Constantine, the eldest of the Imperial Brothers, who

Was

was flain, as he was invading the Dominions of his Brother Constans.

A Synod at Antioch

Matters thus going on at Rome, the Espousers of the Arian Cause against Athanasius resolv'd to depose him. hold a Synod in the East, where they knew how to pack one to their Mind. This they obtain'd upon pretence of being call'd together to confecrate a magnificent Church at Antioch, begun by Constantine the Great, and finish'd by his Son Constantius. There accordingly met at Antioch more than ninety Bishops, who drew up several Confessions of Faith, in words somewhat near the Nicene Creed, but still avoiding the Word Consubstantial, under the pretence of its being un-No sooner was the Council sat, but scriptural. heavy Complaints were brought in against Athanafius, which to be fure wanted neither Wit nor Art to set 'em off; whereupon it was resolv'd he should be depos'd.

His Place offer'd to Eusebius of Emisa, who refuses it.

The Supply of his Place was first profer'd to Eusebius Emisenus, born of an antient and noble Family at Ediffa, the chief City of Mesopotamia, where Thaddens one of the 70 had early planted the Gospel. He was a Man of extraordinary Learning both Divine and Humane, and had been sometime Scholar to his Namesake the Bishop of Cafarea.

An Account of him.

This Eulebius was first design'd for the Bishoprick of Antioch, but to avoid it he left that City, and betook himself to Alexandria, there to compleat his Studies in all the most useful Parts of Philosophy; and being thus furnish'd, he returned again to Antioch, where when Athanasius was depos'd by the Prevalency of Eusebius of Constantinople, he was pitch'd on as a Person of such eminent Parts and Piety, as would be most likely to wean the People of Alexandria from their Fondness of Athanasius: But he wisely declining this Offer, was afterwards made Bishop of Emisa, a City in Phanicia near Mount Libanus, and continu'd in that Station till his Death, which happened about the Year 360.

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Upon Ensebine's refusal, they pitch'd upon Grego-Given to ry, an obscure Person born in Cappadocia, who accept-Gregory of ing the offer'd Dignity was consecrated Bishop of Cappado-Alexandria. This was contrary to all Rules and cia. Customs of the Church, to depute him to that Province, who was a persect Stranger to those over whom he should preside, and they no less so to him. However being ordain'd Bishop, he as such subscrib'd the Decrees of the Council; and then they resolv'd to implore the Assistance of the Imperial Force, to settle him in the possession of the Episcopal Seat, whatever Opposition might be made thereunto.

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The News of this foon flew to Alexandria, and Athanasius alarm'd Athanasius to withdraw thence in due goes to time. He thereupon set sail for Rome to clear Rome. himself in open Synod, according to the Summons A.D.342 he had receiv'd from Julius to that purpose, who also sent to Eusebius and his Party, to come as Plaintiffs and make good their Charge. The Messengers coming into the East, found Eusebius and the rest in the Council at Antioch; and the Letters being deliver'd to 'em, they were strangely surprized to find themselves summoned to Rome. a Place where they knew they had neither Interest nor Authority, nor Secular Powers to abet their This made 'em detain the Messengers with Delays, till the time appointed for the Synod was over; and then they fairly excus'd themfelves, pretending they durst not venture so great a Journy, while the Wars with Persia were coming on.

As foon as the Messengers were return'd, the And is Synod met at Rome; where above 50 Bishops as clear'd by sembled, as also many of the East, and divers a Synod more had come had they not been forcibly himmet there; dred by the Arian Party. Here Athanasius so vindicated himself from the Slanders cast upon him, that the Council clear'd him, being abundantly satisfied in the Innocency of his Cause; and Pope Julius wrote a long Epistle, in the Name, and by the Order of the Synod, to those in the

East:

East, wherein he smartly checks their irregular Proceedings, answers their Cavils, refutes their Excuses for not coming to the Synod, and gives 'em an Account of their receiving Athanasius to Communion.

Eufebius of Constantinople dies, and Paulus re-See. A.D.342.

Before the Arrival of this Letter Eusebins of Constantinople was dead, and the Synod probably broken up, so that what became of it is uncertain. The See of Constantinople being thus vacant by the turns to his Death of Eusebius, the People call'd home Paulus their ejected Bishop: But the Arians would not flip this Opportunity, and therefore now fet up for Macedonius, whom they ordain'd Bishop of the same City.

The Governor kill'd for opposing bim.

The People having a mighty Kindness for their old Bishop, were greatly enrag'd hereat; and both Parties being exasperated, it broke out into Tumults, and was follow'd with Blood and Slaughter. Hereupon Constantius lying then at Antioch, sent Hermogenes Master of the Horse, to eject Paul out of the possession of his Church, in doing which he found hotter Service than he expected. For the People role up in Arms to defend their Bishop, and were at length so enrag'd, that they ran to Hermogenes's House, set it on Fire, and dragging him thro the Streets by the Heels. they put him to Death.

Paulus again baniffid.

The News of this violent Action foon brought the Emperor himself, tho in the depth of Winter, to Constantinople, who suspended Macedonius from the Execution of the Office, but banish'd Paul, fending him loaded with Iron Chains to Singara, a Garison in Mesopotamia. This was a disconsolate Place, but here he stay'd not long, it lying too open to the Enemy, but was remov'd to Emisa, a City of Syria on the River Orontes, where he remain'd probably feveral Years.

Gregory's trance into Alexandria.

In the mean time Gregory made Bishop of Aviolent En- lexandria, by the Synod at Antioch, is feated in the Chair by the Secular Power. And that the matter might be done effectually, they procur'd Philagrius to be again made Governor of Egypt,

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who was an Apostate from the Christian Faith to Pagan Idolatry, and had done them considerable Service against Athanasius, when the matter of Ischyras was examin'd by the Messengers sent from the Council of Tyre. With him, being attended by a strong Military Guard, Gregory sets forward for Alexandria, where arriving they strengthened their Party, by taking in the most profligate Rabble about the City.

These arming themselves with Clubs and Swords The Barbroke into a Church, where were great Numbers baritys of the Catholicks assembled, killing and in the there. most cruel manner abusing Persons of all Orders, Ages and Sexes, and especially those who had more immediately devoted themselves to the Services of Religion. Some Mens Estates were seized, the Holy Sacrament was profan'd by Pagans, and scornfully thrown on the Ground. The Bishops were spoil'd, beaten, imprison'd or banished, and treated without any respect to their Age

or Order.

Among the rest Potamo, the aged Bishop of Potamo an Heraclea, who had lost an Eye for his Constancy aged Bp to the Truth under the Dioclesian Persecution, murdered. was so miserably scourg'd and beaten, that he was left for dead, and soon after died of his Wounds. To uphold himself in such violent Proceedings, Gregory continually courted the favour of those in Civil Authority, and slighted such as were in Ecclesiastical Orders. He withal sent a Messenger to Rome, where the Case of Athanasius was then hearing, to mollify the Reports concerning his Proceedings at Alexandria; but neither the Messenger nor the Message had any Entertainment there.

Athanasius being absolv'd from his Accusations of Athaby the Synod at Rome, made that City the chief nasius his Place of his Exile, continuing there several years, Creed. and doubtless lay not idle therein, tho how he employ'd himself we have no certain Account. Baronius mentions several things here done by him, but without any other Evidence than his

own bare Conjecture. That which is most considerable, could it be prov'd, is, That Athanasius concluding he could not be clear'd at Rome, without giving Julius and the rest of the Council an Account of his Faith, then compos'd in the Latin Tongue that Creed which passes under his Name. And that it being approv'd in the Synod, was laid up with the Acts of it among the Archives of that Church, whence it was publish'd many Years after.

Most probably none of his. But it is so far from being probable that he then made it, that there is no Evidence that he compos'd it at all. Yea that 'tis none of his is most likely, seeing he never mentions it in all his Works, wherein he is very punctual in giving an Account of such things. Nor is it spoken of by any Writer of that or the following Times, nor ascrib'd to him by the Writers of his Life in the middle Ages of the Church.

But made many Ages after him.

The Truth is, this Creed was not heard of till 600 Years after Athanasius was dead, nor insisted on with any confidence till 200 Years after that, when the Legates of Pope Gregory the Ninth pleaded it in their Disputations with the Greeks. Now can it be imagin'd, that so famous a Confession, made by a Person so justly reverenc'd, and his Writings so universally esteem'd, should lie hid so many Ages in the Records of the Roman Church, especially seeing there was daily Occassion of searching those Records, and frequent resort was had to them from all Parts? But whoever compil'd it, it having assumed so great a Name, and bearing so express an Image of his Doctrine, was soon receiv'd in all the Western Churches.

A large Confession of Faith composed at Antioch. A.D. 325.

But the there is no ground to conclude, that Athanasius was now forming any Confession of Faith; 'tis certain his Adversaries were composing one in the East. For now there was another Synod at Antioch, where besides the several Creeds fram'd about four Years since, they set forth a very prolix Explication of their Faith, call'd therefore The large Confession. In this they particularly oppose the Heresies of Paul of Samosata, of

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Marcellus, Photinus, Sabellius, the Patropassians and some others. And therein they affert, That the Son of God was not made of any preexistent matter, but begotten of the Father only, before all Ages, and this by an unfathomable and incomprehensible way of Generation: That he was not of Man made God, but of God for our sakes made

Man, yet never ceafing to be God.

This Confession they sent the Year following Presented into the West, and presented it to many of the to the Sy-Bishops at Milan, where the Emperor Constant nod at kept his Court, they being there assembled to Milan, and consider the Case of Athanasius, and to petition A.D.346. the Emperor to interpose his Authority, to compose the distracted Affairs of the Church. they either not well understanding the Criticisms of the Greek Language, or suspecting some Herefies couch'd under these specious Expressions, refus'd to accept it, faying, the Nicene Creed was Sufficient, nor would they have any more; which the Eastern Legates highly resented, and went away in a great Passion.

At this Convention also Photinus Bishop of Sir- Photinus mium was condemn'd, who endeavour'd to re-condemn'd vive the long fince branded Herefy of Paul of Sa- at Milan. mosata, affirming our Saviour to be only a mere Man. Towards the close of this Synod Athanasius came to Milan, being summon'd by the Emperor Constans, who treated him with great Kindness. And tho he never went into his Prefence, without being accompanied by many Bishops and others, yet his Adversaries suggested to Constantius, as if he did ill Offices between him and his Brother, of which he purg'd him-

felf in his Apology to the faid Emperor.

The good Emperor Constans had often solici- A general ted his Brother Constantius, that the Nicene Faith Council might be establish'd, and the exil'd Bishops restarded. And he now at length consented that the Sardica.

Matter should be refer'd to a General Council A.D. 347. Matter should be refer'd to a General Council, which was accordingly call'd by the Imperial Letters, not long after that at Milan.

Place appointed for their meeting was Sardica, an eminent City of Illyricum, being conveniently feated between the Eastern and Western Empire. Here they assembled to the Number of about 170 Prelates of both Empires, as Athanasius himself tells us.

The Eaftern Bps separate from the Western.

But they could not agree when they were come together; for the Eastern Bishops kept themselves in a separate Assembly from the Western. Those among 'em that were Orthodox and of a peaceable Temper, were generally overaw'd by the Numbers of the others. indeed found quite another face of things than they expected, having thought that Athanasius durst not abide and stand the Trial; whereas he here appear'd prepar'd for it, and very desirous of it. They perceiv'd that things would be manag'd here, according to the strict Rules of Ecclefiastical Discipline, and that no Force could be put upon the Synod, nor any great Courtiers be admitted to influence their Cause, by which means they had hitherto prevail'd.

Many Complaints against 'em.

They were amaz'd to fee so many there, whom they had depos'd and banish'd, some having brought the Instruments of Cruelty, by which they had been tortur'd, others shewing the Wounds they had receiv'd from 'em; and Meffengers came in the Name of whole Churches, to represent the Injuries done 'em by the Arian Party. Hereupon these could not be prevail'd on by any Arguments or Importunities to come into the Council. But to put some Colour on their Refusal, they pretended that Athanasius and his Accomplices having been heretofore condemn'd, they could not join with 'em, unless those were first excluded Communion; and divers other things were pleaded as Reasons of their Nonconformity.

The Eaftern Bps depose Athanasius and others. Then they kept themselves close in the Palace, and tho in a private and clandestine way held the Formality of a Synod, and resolv'd to be beforehand with the Western Bishops, from whom they

they expected no favourable Treatment. Hereupon they not only depos'd Athanasius, but also Hosius Bishop of Corduba, President of the Council, and Julius Bishop of Rome and others, whom

they look'd upon as Favourers of him.

Next they drew up a Confession of Faith, And form a wherein they particularly condemn several of the Confession Arian Propositions. Nor could the most observing of Faith. Catholicks find any thing therein to complain of, unless that the word Consubstantial was left out of it. After this they wrote a long Epistle in the Name of the Sardican Council, containing a Narrative of what they had done, and of the Bishops they had depos'd, whom they load with the bitterest Reflections they could heap upon Therein they also charge all Governors of Churches, as they value Peace and Order, to have no Communion with 'em, to receive no Letters from 'em, nor fend any to 'em.

As for the Fathers in the Council of Sardica, cit of Sarthey concluded that the Nicene Creed was fuffi-dica adcient, and would not yield to have any Additions here to the made thereunto, tho pleaded for by some amongst Nicene 'em, lest the Nicene Faith should be thought creed. imperfect, and a way laid open for Men of wanton Wits to make new Creeds as often as Hu-

mour or Interest should incline 'em.

As to Athanasius and others that had been con- Justify Ademn'd and depos'd, and had petition'd that their thanafius, Accusers mighe be summon'd to appear, seeing &. these latter obstinately refus'd it, they proceeded to hear their Causes without 'em. And first they caus'd all the Proceedings of the Synod at Tyre, and the Informations that had been taken against Athanasius, to be read, and many Witnesses were examin'd; and finding the whole upon accurate Inquiry, to be nothing but a Train of Malice and Villany, and being confirm'd in it by the adverse Party's utterly refusing to stand the Trial, they pronounc'd him innocent, restor'd him to his See, and receiv'd him with all Demonstrations of Kindness; and thus they likewise dealt by the others

thers that had been fentenc'd after the same manner with him.

Next they proceeded to inquire into the Chademn Gre- racter of the opposite Party, in which they were gory, &c. assur'd by Multitudes of Witnesses, and Complaints of many Churches, of the dismal and most cruel Treatment they had met with, for no other reason, but only because they refus'd to enter into the Arian Communion. Upon consideration of the whole, they condemn'd and depos'd the chief Heads of the Faction, but express'd a particular Detestation of Gregory the Arian Intruder at Alexandria, pronouncing him not only no Bishop, but unworthy of the Name of a Christian, and annull'd all Ordinations that had been made by him.

Write to Alexandria, Oc. Athanafius

Then they wrote to the Clergy and Church of Alexandria, to receive Athanasius as their lawful Bishop, whom they adjudg'd innocent of all the in behalf of Crimes charg'd upon him. They also warn'd all that had communicated with Gregory, to repent and withdraw themselves from him. They sent also a circular Letter to all the Catholick Bishops, giving an Account of their whole Proceeding, and caution'd 'em to have no Communion with those whom they had so justly condemn'd. Which Synodical Determination was first and last fign'd by at least 344 Bishops, after all which they return'd

The Legates ill

The Legates appointed by the Council to carry a relation of these Transactions to Constantius, ar-Treatment riving at the Imperial Court at Antioch, met at Antioch. with but cold Entertainment. For the Arian Party had so block'd up all Passages, that there was little hope their Embassy should succeed. Nay a Plot was form'd utterly to blast their Reputation, being contriv'd by Stephen Bishop of Antioch, and carried on by him and his Clergy, together with fuch lewd Persons as they had drawn into the Conspiracy with 'em, which in short was thus.

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An infamous Strumpet was by night brought A wicked into the Bishops Lodgings by one Onager of a Plet aflagitious Life, who having stript her felf, went gainst 'em, directly to the Apartment of Euphratas the elder of and how the two Bishops. He awaking with the Noise, and baffled. hearing the Voice of a Woman, cried out with great Amazement, supposing it to be some Demon in a female Shape. The Woman on the other hand, who had been made to believe it was a young Gentleman that defired her Company, finding him an antient Grave Bishop, also shriek'd out aloud. In short the whole Family-was rais'd; the Woman and seven of the Conspirators were taken and fecur'd till the next Morning, when the matter was heard and laid open before the Emperor, who commanded the Bishops to depose Stephen, and put another in his place, which was accordingly done.

This vile Attempt was so overrul'd by the Di- Constanvine Providence, that the Emperor's mind was here- tius someby somewhat awaken'd, he concluding, that could not what conbe a very good Cause that needed such impious Arts vinc'd hereto uphold it; and thereupon he wrote to Alexandria, commanding all proceedings against Athanasius to be stop'd. Indeed Socrates tells us that Constans his Brother had several times written to him, and once so smartly, that he told him unless Athanasius were suddenly restor'd, and his Enemies call'd to an Account, he would himself come in Person, and resettle him by force of Arms.

This and other things of the like kind made some Gregory of his Bishops advise him rather to restore Atha- the Arian nasius, than that the Empire should be engag'd Alexanin a Civil War, especially seeing it was already dria dies. involv'd in a tedious one with the Persians. But A. D. 348. nothing coutributed more to this Composure than the Death of Gregory the Arian Bishop of Alexandria, which happen'd about ten Months after the Council of Sardica.

Constantius therefore wrote to his Brother Athanasi-Constans to hasten the return of Athanasius, who us encoualso himself being at Aquileia in Italy, receiv'd an rag'd to re-

Bishop of

Imperial Letter, giving him Leave and great Encouragement to come home from his Banishment. And afterwards he had a Second to reinforce the Security given in the former, and to grant him the Liberty of the publick Carriages, to convey him the more speedily to Court. And while he yet remain'd suspicious lest some snares should be laid for him, a third Letter came from the Emperor, being brought by Achitas a Deacon, to give him more full Satisfaction; whereupon he refolv'd to abandon all Fears, and enter on his Tourney.

Recom-Alexandria by Pope Juli-115.

But before his departure from Aquileia, he remended to ceiv'd a Summons from the Emperor Constans to come to him into France; in obedience to which he travel'd thither by the way of Rome, and took his leave of Pope Julius, having thank'd him for his Kindness and Civilities towards him: The News of this happy turn of Affairs caus'd great Joy in that City; and Julius wrote by him a Letter to Alexandria, to congratulate with them the return of their Beloved Bishop, whose Eminent sufferings had made him Illustrious through the World, commending their constant Affection and Kindness to him.

Sent quietly by the Alexandria. A. D. 349.

Thus leaving Rome, and having waited upon the Emperor Constans, he began his Journey into Emperor to the East; and being honourably entertain'd and dismist at every place thro which he pass'd, he at last came to Antioch, where Constantius receiv'd him with great Humanity, and fent him quietly to his See with Letters to the Governors for his fafe Conduct. The good Bishop, conscious of his own Innocency, defir'd that his Adversaries might be now call'd, that he might confute them face to face before the Emperor. To this Constanflius would not consent, but told him that whatever Calumnies were upon record against him should be cancel'd; and that for the future he would receive no further slanderous Infinuations: which he confirm'd, not only by his Promise but his Oath.

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He also wrote to the several Bishops of the Ca-Who writes tholick Church, to let them know that the most Re- in his Faverend Athanasius being return'd both by the Syno-vourdal and Imperial Sentence, he expected that all Decrees heretofore made against him or his Party should be buried in Oblivion. He wrote also to the Laity of Alexandria, to receive this their Bishop with all readiness, and live in Peace and Concord with him; and that if any should raise Tumults against him, he had given Orders to the Judges to punish'em according to Law. His Commands were also sent to the several Governors, to rase out of the Records whatever was to the prejudice of Athanasius and his Party.

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The Arians beheld all this with an evil Eye; The Arians but not being able to hinder it, they refolv'd to motion bafmake some advantageous Improvement thereof, fled by Aand therefore prompted the Emperor, in confide-thanafius. ration of his Favours to Athanasius, to engage him to grant one Church in Alexandria to those that were of a different Communion from him. whom the Bishop modestly replied: 'Tis in your Power, Sir, to command what you please, neither shall I contradict you. But I hope your Majesty will think it reasonable that one Church should also be granted to the Catholicks in Antioch and other places. The Emperor could not but allow the Request fair and just; which the Arians perceiving, let fall the Motion, well knowing that if this Liberty were granted, the Cause of the Catholicks would every where prevail over theirs.

All things proceeding thus smoothly Athanasius The Death sets out for Alexandria, and coming to Laodicea of Constans was kindly received by Apollinaris one of the his great Clergy of that City, who was for this Reason Friend. excommunicated by George the Arian Bishop there, which is said to be the first Occasion of his starting aside and setting up a Sect of his own. While our Bishop was here, an Accident happen'd that was like to have spoil'd the whole Scheme of his Affairs, viz. the Death of Constans, a Prince of singular Piety and Zeal towards the Church, and a particular savourer of Athanasius. This

This excellent Prince being treacheroufly flain Paul of Constanti- by Magnentius in France, the Arians took this nople ba- Opportunity of traducing Paul of Constant inople nish'd to afresh before the Emperor Constantius, who had Cucufus. releas'd him from his long banishment about three Years before. He being thus provok'd by 'em, fent Orders to Philip the Pratorian Prefect to eject Paul, and to put Macedonius in his place: Philip remembring the ill effect of open Force in the Case of Hermogenes, sent him privately away to Cucusus, a miserable and disconsolate Town in Cappadocia.

Here he was expos'd to Hunger and Cold, and And firangled there. at length confin'd to a close and dark Dungeon for A. D. 250. fix Days without any Food. After this finding, contrary to their Expectation, some small remainder of Life in him, they strangled him with his own Clothes. This their barbarous usage was related by Philagrius the Governor of that Province, to Sarapian an Egyptian Bishop, from whom Atha-

nafius reports it.

Athanafius incourag'd by Constantius.

Yea now the Arians thought the Day wholly their own, and that for all Athanasius's haste he should never see Alexandria: And indeed the loss of so great a Patron, and the Terror of so great Enemies, could not but startle the Good man; when on a sudden these black Clouds were dispell'd by a kind Letter from Constantius, signifying his great Grief for the Death of his good Brother, encouraging him against all fears by reason of it, and assuring him of his constant Favour and Protection.

His joyful Reception

Being encourag'd by this Message, he finish'd his Journey, arriving at Alexandria nine Years at Alexan- after his last Departure from it, and was receiv'd with an Universal Joy both of the other Bishops of Egypt and all the Clergy and People. Publick Feaftings and Entertainments were made throughout the City, and folemn Thanksgivings to God with extraordinary Devotion, and Charity therein extended to the Poor; and the chief Contention was who should excel most in Acts of Piety and VirR VI do N

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the Bin Virtue; yea some of his greatest Enemies openly confess'd that all their Testimonies against him had been false, and sought a Reconciliation with him. Particularly Ursatius Bishop of Singidunum and Valens of Mursa, who had always been very active in his Condemnation, wrote a Submissive Letter to him.

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The first Remarkable thing he did after his The Arian Return, was to affemble the Bishops of his Pro- Interest devince, who confirm'd the Decrees of the Sardican clines Council; upon which the Arian Interest went there. down apace, and the People flock'd in fuch vaft Numbers to the publick Affemblies, that the Churches could not contain 'em. And especially at the Feasts of Easter and Pentecost, the Crouds were fo great that they earneftly importun'd that the Great Church newly finish'd, and not yet Dedicated, might be made ule of for their more convenient affembling; which Athanasius as much as possible avoided, but was at length constrain'd to yield, which was foon improv'd by his Enemies against him.

For the Arians, greatly vext to fee Athanasius They charge live in fo much Honour at Home, and the Catho. him with lick Interest prosper in every place resolv'd upon usurping the fresh attempts against him, suggesting to the Em- Imperial peror that their Cause was like to be ruin'd, and Power. that his Majesty himself would shortly be accounted an Heretick. And to give colour to these pretences. they charge him with usurping the Imperial Authority, in that he had presum'd of his own Head to celebrate the Dedication of the Great Church at Alexandria, which should not be done without express Warrant from the Emperor.

They further accus'd him to have held Treasona- And conble Correspondence with the Tyrant Magnentius, pre-spiringwith tending they had Copies of Letters between 'em to Magnentithat purpose. For this Suggestion there was no shadow of ground, but only that Magnentius having fent two Bishops on an Embassy to Constantius they put in at Alexandria, and being Catholick Bishops and Athanasius's antient and peculiar

Friends,

Friends, they were kindly entertain'd by him; which was nothing but an Act of common Humanity and Gratitude: But the he offer'd the Emperor to undergo a thousand Deaths, if any fuch matter could upon a strict Examination be prov'd, yet it was fo manag'd that it begot prejudices, and exasperated the mind of that credulous Prince against him, who yet conceal'd his refentments till he had compos'd the Distractions of the Empire.

Constantiover Magnentius. A.D.351.

Constantius was now at Sirmium in Pannonia, us's Victory where by politick means he brought over and fecur'd Vetrannio General of the Foot, who about the same time with Magnentius had assum'd the Purple, and fet up for himfelf. He then goes forward to meet Magnentius, and both Armies encountred in the Plains of Mursa a City in Pannonia, where after a fierce Engagement Magnentius's Forces were totally routed, and himself forc'd to fly from place to place, till at length in France he put an end to his own Life.

How Valens the Arian Bi-(hop impos'd on him.

Constantius not venturing himself in the Fight, had waited the Issue of the Battel in a Church dedicated to the Martyrs, being accompanied only by Valens Bishop of that place, who above all the Arian Prelates was dear to him: And it is not unpleasant to observe what a Cheat he here put upon the Emperor; for having fo order'd Matters as to have the first Intelligence, he suddenly brings him the joyful News of an absolute Victory, while he was distracted with a thousand Cares and Fears concerning the Event of the Battel. And when the Emperor demanded to fee the Messenger that brought him so speedy an Account, he pretended it was convey'd to him by an Angel who came on purpose to inform him of it. This Imposture, according to his Design, did not a little advance his Reputation with Constantius, who often publickly declar'd he obtain'd that Victory by Valens's Merit rather than by the Courage and Conduct of his Army.

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And now Constantius is more at leisure to take The Arians Athanasius and his Cause to task; some Attempts apply them-having been lately made by the Arians, to bring selves to over the Western Bishops to consent to his Con-Pope Libedemnation. Julius Bishop of Rome his fast Friend rius against was now newly dead, and Liberius promoted to the Chair, with whom they hop'd to speed better than they had done with his Predecessor; to him therefore they made Addresses against him.

Liberius summons an Assembly of Bishops, and TheBishops communicates this matter to 'em, who had al-at Rome so at the same time before 'em an Epistle subscrib-vindicate ed by seventy sive Egyptian Bishops in savour of him. Athanasius. They thereupon return'd answer they could not give Credit to the Accusation, and that it would be unjust in them to condemn him whom the sar greater part of Bishops had absolved.

Therefore not being able to accomplish their Constanti-Designs by fair means, they betook themselves to us's Edist their old way of Force and Violence. And Con-against stantius begins by publishing an Edict, that all him. that would not subscribe Athanasius's Condemnation should be banish'd, which made the Catholicks look about 'em, and think it high time if possible to prevent the approaching Storm.

Liberius immediately dispatches Vincentius Bi-Liberius shop of Capua and others to the Emperor then at desires a Arles in France, to desire that a Synod might be held Synod to be at Aquileia to compose these matters. Coming to Ar-cast d les they found there a Company of Arian Bishops, about it. and a few of the Western ones, whom they had already drawn to their Party, and even some who had heretosore stoutly pleaded for Athanasius.

Liberius's Messengers being come, it was general-The Arians ly agreed to enter upon the Cause of Athanasius, persidious-but upon Condition they should first condemn the ness. Arian Dostrine, which they mutually gave under their hand. But when they were met Synodically, Valens and his Party slew off from that Agree-

ment ;

ment; telling 'em, the only bufiness was to agree that no Communion should be held with Athanasius. At length, partly by Importunities, and partly by Frowns and Threatnings, Vincentius the Pope's Legate was brought to subscribe to his Condemnation, and most of the Western Bishops were influenc'd by his Example, tho some stood firm against it; particularly Paulinus Bishop of Triers, who was therefore forc'd into Exile.

A Synod call'd at Milan. A. D. 355.

Liberius by many importunate Messages at length prevail'd on the Emperor, that matters might be tefer'd to another Synod, which was affembled at Milan, whither the Emperor was now come: Hither came Eusebius Bishop of Vercelles. who being requir'd to subscribe to the Condemnation of Athanasius, would not consent unless they would first subscribe to the Nicene Faith, laying it down before them. To which Dionysius Bishop of Milan being about to subscribe, Valens Bishop of Mursa snatch'd away the Pen and Paper, crying, that was not to be suffer'd, which was follow'd with great Noise and Confusion in their Debates. and great Complaints and Murmurings amonest the People abroad.

Constantiality therein.

In so much that they thought it needful for their us's Parti- fafety to remove from the Church into the Palace, where Constantius himself fat as Judg and Moderator, but a very partial one, being always too ready to help out Athanasius's Accusers. And when the Catholick Bishops prest hard upon the Witnesses, Orfacius and Valens, and pleaded that they had heretofore more than once solemnly disown'd and recanted the Charge, and therefore could not be admitted as competent Witnesses against him; he hastily started up, faying, I my felf accuse Athanasius, upon my account believe their Testimony.

The Catholick Bishops Plea for Athanafius.

To which the Catholick Bishops modestly replied, Athanasius could not be legally impleaded being not present; and that if what he had against him was only by hearfay, he ought likewise to believe what was related for him as well as what was alledg'd against him. This Answer somewhat silene'd the

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Emperor; but finding himself bassled, he was the more inrag'd, and therefore resolv'd the Catholick Bishops should be banish'd, and the Churches given up to the Arians, and Liberty granted 'em to take their own way in promoting their Cause.

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ne ne Constantius, tho yet but a Catechumen, and The Empetherefore no proper Judg about the Mysteries of roi's Viothe Faith, sent for the Catholick Bishops, and lences commanded em to subscribe the Decree of the Synod, and communicate with the other Party. Whereat they being amaz'd, and replying, this was not according to the Canon of the Church, he briskly answer'd, What I command, let that be your Canon, for so the Syrian Bishops are wont to entertain my Edicts; either therefore submit, or you shall be presently banish'd.

The good Bishops being yet more astonish'd, The Bilift up their Eyes towards Heaven, and told him shops admothe Empire was God's, and caution'd him to take nish him,
heed of provoking the Divine Majesty to take it a- and are baway from him. They put him in mind of the Day nish'd.

of Judgment, advising him not to offer Violence to
the Church, nor to introduce Arianism. Hereupon
he could bear no longer, but in a great Rage
he brandish'd his Sword at them, and forthwith commanded several of them to be banish'd.

And now nothing would suffice short of either Pope Libe-bringing Pope Liberius over, or getting him out of rius's rethe way; to this end Constantius dispatch'd Eusebi-ply to the us his Chamberlain with Presents to him, which the Emperor's Bishop rejected with a generous Scorn, and told Messenger. him he could not consent to condemn Athanasius who had been once and again Synodically absolv'd from all the Crimes laid to his Charge. And further told him, that if the Emperor sought the Peace of the Church, it was sit this matter shou'd be refer'd to a Synod, where neither the Emperor nor any of his great Ministers shou'd be present to awe the Council, that so the Nicene Faith might be first consum'd, and the favourers of Arianism condemn'd, and then

the Case of Athanasius be discuss'd.

The Emperor fends to fetch bim.

The Messenger being enrag'd, broke out into Threatnings, and took the Prefents, and entering into St. Peter's Church, offer'd 'em at the Altar; but Liberius chiding the Guardian of the Church for suffering it, caus'd them to be thrown out of Doors. This still more exasperated the Embassador, who gave no very favourable account of it to the Emperor, who immediately fent feveral great Officers of the Palace to Rome, to bring Liberius either by fair means or foul to the Court.

His Boldness before him.

And at length he was by Night convey'd to Milan where he freely told the Emperor, He would do well to leave off perfecuting the Charch, and that he himself would rather suffer any thing than turn Arian. He caution'd him to rake heed how he unworthily fought against God who bad made him Emperor, and told him, he would find it hard for him to kick against the Pricks. He also added. That he came with an Expectation to be banish'd before any thing was proved against him, as the rest had been dealt with thro Malice and Fallbood.

His Bani (hment and Courage.

Constantius hereupon immediately banish'd him to Berea a City of Thrace; but either to mollify the Sentence, or in a generous Compassion to the Quality of the Person, he presently sent after him 500 Pieces of Gold, as did likewife the Empress the same Sum: But he refus'd both, and bid the Bearer return em to his Master, desiring him to bestow the same on his Soldiers, on his flat-tering and needy Courtiers, or on the Arian Bishops, who hung upon him, and had need enough of em. Thus he went to Berea, but continued not always in this resolute Mind, as we shall find afterwards.

Constantity against

Constantius having thus procur'd Athanasus to us's Severi- be condemn'd in the two pack'd Synods at Arles and Milan, he publish'd severe Edicts against him, Athanasius and commanded he should be kill'd wherever he But several Tricks had been could be met with. first us'd to persuade him to a voluntary recess from Alexandria; which failing, the Arians be-

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gan to carry it very high, and gave out what

they would do in a little time.

Whereupon the Clergy and major part of the A barbas City, came to Serianus the Commander of the rous Maj-Army, and befought him, That no Disturbance facre at Amight be made, till they could have time to send to lexandria. the Emperor; to which with much Difficulty he A.D.3562 affented, and confirm'd his Promise with an Oath. But within a Month after this, he with above 5000 Soldiers, and a great Croud of Arians with Swords and Clubs, and other Military Weapons, broke by Night into the Church, where they were affembl'd for Divine Worship, and barbaroully flew great Numbers of all Orders and both Sexes.

Athanasius not willing to leave his Flock in this Athanasius Distress, cail'd to the Deacon to sing the 136th Strangely, Pfalm, and the People answer'd, For his Mercy en escapes. dureth for ever. Notwithstanding which he wonderfully escap'd, and was convey'd through the Crowds, and secur'd out of their reach. The People us'd all possible means to give notice of this Violence to the Emperor, fignifying, They were ready to suffer Persecution, if it were his Majesty's Pleasure; but if not, they desir'd they might quietly enjoy their own Bishop, and not have

any other thrust upon 'em.

Athanafius having thus happily escap'd the A severe Hands of his Enemies, retir'd into the Wilder- Editt anels, whence he had thoughts to go in Person to gainst him? the Emperor, and had proceeded on his Journy, till hearing the cruel usage of the Catholicks in all Places, he concluded it in vain, and therefore went back to his Solitudes. No fooner was he gone; but Count Heraclius comes with a Warrant from the Emperor, to the Senate and People of Alexandria, commanding 'em upon their Allegiance jointly to profecute Athanasius, and that he should be ejected, and the Churches given up to the Arians; which Edict was executed with the utmost Rigour.

And

Great Barbarities committed.

And now innumerable were the Violences, Butcheries and Barbarities exercis'd upon all kind of Persons, while they broke open the Houses every where, under the pretence of fearthing for Athanasius. Under all the innocent People only reply'd, 'Tis for the Truth that we suffer, we can't communicate with Hereticks; go on to abuse us as much as you please, there will be a time when God will reckon with you for these things. Nor did this Rage extend only to the Living, but to inanimate and fensless things; they took the Episcopal Chair, the Communion-Table, the Benches, and whatever else they could out of the Churches, and in the Streets made a Fire of 'em, casting Frankincense into it.

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This was a Day of Joy and Triumph to the scandal of Pagans, who concluded that certainly the Em-Christianity peror and the Arians were coming over to them. Yea so far were they elevated in these hopes, that they wanted little of being upon the point of fetting up their Heathenish Rites. Which ill Confequences, tho mix'd with some miraculous Appearances of God against 'em, prevail'd not on the Arians, who Pharaoh like went on with their bloody and furious Proceedings, infomuch that some of the Gentiles abominated 'em, as the most merciles People in the World.

George a wicked Cappadocian, made andria.

All the foremention'd Evils were follow'd with far worse, upon the Arrival of the new-design'd Bishop, who was one George an inconsiderable Person born in Cappadocia, a Country famous for By of Alex- the Lewdness of its Manners. Nazianzen, tho of the same Country, calls him a Cappadocian Monster, and proceeds to tell us, He was a Man of a bad Race and worse Qualities, being sordidly educated, and of a rough Conversation, who did not so much as pretend to Religion, and was fit to perpetrate any Villany, composing his Words and Actions to promote no other Designs than those of Gluttony and Excels.

Introduc'd by Military Force.

Being ordain'd Bishop of Alexandria by the Arians, and arriving there, he was introduc'd and and instal'd by the Military Guard, after which this Wolf soon put off his Sheeps Clothing. For the People generally detesting Communion with him, and assembling in the Churches as they were wont, *Philagrius* his Friend and Countryman (probably made Prefect of Egypt on this Occasion) with an arm'd Multitude of Jews and Gentiles, and all the Scum of the Rabble, broke into the Church, and what miserable Havock they

made there, is easy to imagine.

For now were the devoted Virgins hal'd to The horrid Prison, Bishops committed to the Custody of Sol-Cruelties diers, Houses of Widows and Orphans rifled, exercis'd by Persons drag'd out of their Habitations by Night. and the Brethren of Clergymen ill treated for their Relations fake. Churches were fet on fire, Bibles burnt, and the Communion-Tables overturn'd; Jews and Heathens pulling off their Clothes, defil'd the Baptisterys, facrific'd Birds on the Holy Table, prais'd their Idols, and blafphem'd the Son of God. I shall proceed no farther in these Tragical Stories, so much to the Shame of Human Nature, and much more to the Christian Religion: It being certain that none of the Heathen Persecutions came up to the cruel Proceedings of this Arian Bishop, but were merciful and humane in comparison thereto.

While they were engag'd in these barbarous Constanti-Proceedings, a Letter came from Constantius to us's Letthe People of Alexandria, commending em for ter against casting out Athanasius, whom he reviles as a Cheat Athanasius and Impostor, and one broke loose from the Bottom

and Impostor, and one broke loose from the Bottom of Hell, saying he run away into a voluntary Banishment, because he durst not abide a Legal Trial. Adding, that they did well in adhering to the Reverend George, a Person most admirably vers'd in Divine Things, who would conduct 'em in the way to Heaven, upon whose Direction they should depend as upon a Sacred Anchor, to keep 'em safe from all Winds of Seduction and Error. This is the Sum of his Letter, which how true it was is sufficiently evident at first sight.

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Athanafius secur'd by the Monks in the Wilderness:

And that Athanasius might be no where secure. he wrote to the barbarous Countries to find him out and deliver him up, and order'd that both People and Clergy should be compell'd to become Arians. But the the Storm thus rag'd. Athanafins had by Divine Providence a secure shelter in the Wilderness, enjoying a delightful Conversation with the Primitive Monks, who were very different from those of latter Ages, and rather expos'd their Necks to the Sword, than they would discover him to his Enemies, in consideration of which he afterwards wrote an excellent Epiftle to 'em. medica the Culted

Writes an

And because his Adversaries every where re-Apology for proach'd him for his Retirement, as an Argument bis Flight. of his Guitt, he wrote an Apology for his Flight. Therein he shews what great Cause they had given him to make this Escape; and that he was warranted therein by the Will of God, the Reason of Things, and the Example of wife and good Men in all Ages. He also quickly back'd this with an Apology to

And two o-Emperor.

thers to the the Emperor, wherein he particularly answers at large to the feveral Crimes objected against him; and some time after he further justified his Innocency, in a Second Apology, from the publick Attestations given of the same in several Synods. But notwithstanding all this, such was the Malice of his Enemies, being encourag'd by the Emperor's Severity, that they ranfack'd every Corner of the Wilderness to find him. This forc'd him to take up his Quarters where he had scarce Air to breath in, and where only one Person came at him, to bring Necessaries and convey Letters to him.

An Arian Synod at Sirmium. A.D.357.

The Emperor being lately come from Rome to Sirmium, the Arian Bishops took this opportunity to convene a Synod there. In this they endeavour'd to fmooth over things to the Satisfaction of both Parties, framing for that end a new Confession of Faith, to which they resolv'd to gain Subscriptions, by some of the most eminent of the Catholicks. wed daidw

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They made their first Attempts on Hofius Bishop Their Atof Corduba in Spain, who had been a noble Con-tempts on fessor under the Heathen Persecutions, and was for Hosius. many Years engag'd in the most important Affairs of the Church. He was a Person peculiarly dear to Constantine, and therefore often employ'd by him in composing great Differences amongst Christian Bishops, and had a great hand in drawing up the Nicene Creed, being an eminent Member of that Council. The Arians well knowing the Importance of having fuch a Person brought over to their Party, or at least fent out of the way, apply'd themselves to Constantius, fignifying that all their Endeavours to propagate their Caufe would avail little, while Hosius continu'd to oppose 'em, who was so highly esteem'd, that his Authority alone was sufficient to arm the whole World against 'em.

The Emperor hereupon fent for him, and en-Who was deavour'd by fair means to perfwade him to fub-fent for to scribe and join with the Arians. But the good the Empeold Man utterly refus'd it, and so far prevail'd on ror. the Emperor for the present, that he let him return again in Peace to his own Country. Yet by the Instigation of the Arian Party, he quickly follow'd him with Letters full of Menaces and

Reproaches.

To these he return'd Answer, That as he had HisCourage Suffer'd under the Maximinian Persecution, he was and Sted-ready to do so again, rather than betray the Truth. fasiness. That he had seen Athanasius in the Sardican Council challenge all his Adversaries, who were constrain'd to retire with Shame; that therefore he would not condemn him, nor join with the Arians. He caution'd the Emperor to live under an awful Sense of the Judgment to come, and to keep himself undefil'd against that Day.

The Party being more enrag'd by this bold Let-Is confined, ter, incens'd the Emperor, That Hosius reflected and on him as a Persecutor, and instead of complying with his Majesty's Desires, condemn'd the Arians as Hereticks. Constantius being greatly provok'd,

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fent again for him, and confin'd him a whole Year at Sirmium as a Place of Banishment, till he himself came thither.

At length prevail'd Hossis was then handled with great Violence, and expos'd to many Torments, which so prevail'd on his great Age and Weakness, being now a hundred Years old, that he at length yielded to subscribe the Arian Confession. In him we have a great Instance of human Weakness, and how far a good Man may be overcome by the Violence of Temptation, after many Years Confession of and Suffering for Truth.

Tis faid he became a Persecutor of the Ca-tholicks,

Marcellinus and Faustinus two Presbyters, in their Supplication to Theodosius the Emperor, tell us, that Hosius returning into Spain, became a Persecutor of the Orthodox. They more particularly relate, that being about to pass the Sentence of Banishment upon Gregory Bishop of Illiberis, the said Bishop thus appeal'd to Heaven. O Christ! Thou who art God, and wilt come to judg the Quick and the Dead, permit not Man to pass Sentence upon thy Servant, but be thou Judg in thy own Cause, and please, by some Instance of Vengeance, to determine the Case; which I request not because I am afraid to endure Banishment, or any other Punishment for thy sake, but that others may be deliver'd from that Error whereinto they are instant'd.

And died miserably.

Hereupon 'tis faid that Hosius being just going to pronounce Sentence, was suddenly stricken from Heaven, his Mouth distorted, his Neck drawn awry; and that falling backward from the Bench, he presently died, to the great Terror and Astonishment of all the Beholders.

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The doubtfulness of that Relation.

This ungrateful Story is positively afferted by the aforesaid Presbyters, within less than 30 years after his Death, with an Appeal to all Spain concerning the Truth of it, as a matter generally known. But probably they were of the Luciferian Schism, who abhor'd all that once communicated with the Arians, and therefore were apt to make the worst of things against such; and that they did so in this case we have good reason to believe.

believe, because Athanasius expressy affirms that Holius on his Death-bed declar'd what Force had been us'd with him, and caution'd all to take heed of

being infected with the Arian Herefy.

It was about this time that the Arians be-The Divifigan to be divided into two Parties, one of which ons and Inwere call'd Homoiousians, who said the Son was of crease of
like Substance with the Father, and the others Athe Arians.
nomoeans, who affirm'd that he was in all things
unlike the Father. This Notion was started by
Aetius, from whom this Party were also call'd
Aetians, as they were afterwards call'd Eunomians from Eunomius, who was Secretary to Aetius.
That was also about this time, to which St. Jerom
refers, when he says, the whole World wondred to
see it self become Arian.

The Court continuing still at Sirmium, the A new Arians next Year call'd another Synod there, in Creed forwhich they fram'd a new Confession of Faith, med at which was the more remarkable, because Pope Sirmium. Liberius was prevail'd on to subscribe it, that he A. D. 358.

might obtain a Release from his Banishment. He had now continued almost three Years in that State, and, as he plainly signified in a Letter to Vincentius, which we have in St. Hilary's Works, was now grown wears of his Exile. This the

was now grown weary of his Exile. This the Emperor understanding, sent for him to Sirmium, and requir'd him to subscribe the Arian Creed.

This Confession was drawn up in plausible Liberius Terms, to which therefore after Allurements, subscribes Threatnings and Force, this Pope at length de-it, and reclar'd his Consent. Having done this, he was turns to sent to Rome with Letters from the Emperor and Rome. Council, ordering, That he and Felix who had been put in his Place, should jointly manage the Affairs of that Church. But the Felix surviv'd Liberius's Return eight Years, 'tis said he was soon after it driven out of the City, either by the Senate or People; and that Liverius continued in the sole Administration of this Episcopal Charge till his Death, which happen'd in the Year 366, before which 'tis probably thought, he repented of this his Compliance.

Another Confestion of Faith form'd at Sirmium. A. D. 359.

The very next Year Constantius again conven'd the Bishops, who drew up yet another Confession of Faith (such is the Inconstancy of Error) in the Inscription of which they set the Emperor's Titles, stiling him not only August but Eternal, and also inserted the Names of the Consultand the Day of the Month, viz. May 22. A tacit Acknowledgment, as Athanasius wittily retorts upon 'em, That their Faith was not that of the Antients, but took its date only from the time of Constantius; and that they who refus'd to own the Son of God to be Eternal, yet scrupled not to give that Title to the Emperor. In the Body of the Creed they positively declare what they had damned in some former Confessions, viz. That the Son of God is in all things like the Father.

A Council Nice, but prevented.

But the Troubles of the Church still increasing, design'd at the Emperor thought of composing things, if possible, by a more general Council, which was determin'd to be held at Nicomedia. But a great Earthquake having there shaken all to pieces, they afterward pitch'd upon Nice, which was the rather approv'd of, as Theodoret will have it, that their Decrees being call'd by that Name, their Faith might pass for the Nicene Faith. But hither also the Earthquake reach'd in its Effects, and therefore the Emperor confulting the Eastern Bishops, it was, after other Places nominated, concluded that the Council should be divided, and that the Western Bishops should meet at Ariminum a City of Amilia in Italy, and the Eastern at Seleucia a City of Hauria. Summons's being iffued forth, there met at Ari-

A Council tern Bbs

of the West minum about 400 Prelates, being convocated from all Parts of the Roman Empire, tho they held at A- were generally Western Bishops, very few of the riminum. - East being there. Being met they could not at A. D. 359. first agree, whereupon the Catholicks assembling in the Church, the Arians who were not above 80 met separate from 'em, in a Chappel or Oratory, the probably they afterward join'd, or at least convers'd together. The Arians wholly deth Cr abo bli by

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therefore they proceeded to matters of Faith.

Urfacius and Valens, being back'd by the rest of The Arians that Party, mov'd, That seeing a Multitude of endeavour Creeds distracted Mens Minds, all others might be to establish abolish'd, and only that compos'd at Sirmium esta-the Sirmiblish'd for a Universal Standard, as being approv'd um Creed by the Emperor. They pleaded that the Word only. Consubstantial was unscriptural, and to many seemed obscure; and therefore it were better with the

Scriptures only to fay, That the Son of God is in all things like his Father.

But upon the reading of that Creed, the Catho- The Nicene licks cried out, We came not hither because we wan- Faithestated a Form of Faith, we have one which we'll recei- blish'd. ved from our Ancestors, and which we preserve intire, the Fathers of Nice having therein express'd all that is necessary. The Emperor sent a Command, that they should determine nothing as to the Eastern Bishops, who were met elsewhere; and that if they did it should signify nothing, which Order they comply'd with for a time, till at length seeing the Treachery of the other Party, they saw it necessary to confirm the Nicene Creed, which they did by a Definitive Sentence, That they ought to adhere to the Nicene Confession, which contain'd the antient Faith of the Prophets and Apostles, and was from them handed down to the Fathers; and that therefore they should add nothing to it, nor take any thing from it: to which Sentence all subscrib'd.

Then they explicitly condemn'd the Arian And the Doctrine in feveral Propositions, wherein they Arians confiruck at the very Root of their Errors, censuring demned. also several of the Arian Bishops by Name, as obstinate Hereticks and Corrupters of the Nicene Faith. This being done, they wrote an Account of all to the Emperor, beseeching him that no Innovations might be made in the Faith, but that things might remain as they had been settled by his

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The Catholick Legates being weak,

This Letter they fent by ten of their own Bo dy of honest Minds, but unexperienc'd in Arts and Subtilties, and especially in Affairs at Court. These meeting the same Number sent by the Arians, who much outdid 'em in Craft and Experience, were through their Influence long kept from Audience. And at length the Arian Legates circumvented 'em, to believe their Difference was very small, and but in one word Consubstantial, which was not worth contending about; and in the Iffue they prevail'd on 'em to communicate with the Arians. After this they were dismiss'd, and Orders sent to Taurus the Præsect, not to suffer the Synod to break up, till they had all yielded to the prescrib'd Form, and that they that stood out should be banish'd.

Are impofed on by the Arians. Partly by these violent Proceedings, and partly by Fraud, they were imposed on, and so the Arian Confession was published as the Determination of the Council, which they often boasted of, and set in opposition to that of Nice. But notwithstanding their present Consent, the Catholick Fathers being returned home, were convinced of their Error, and retracted what they had subscribed in that Council, confessing with Tears they had been over-reached by Fraud and Subtilty.

The Council at Seleucia divided.

A.D.359.

Having given this short Account of the Proceedings at Ariminum, 'tis time we should look into the East, and observe their Proceedings in the Synod at Seleucia, contemporary with the other. On Septemb. 27. the Council was open'd, and Leonas the Emperor's Treasurer being sent by him to inspect the same, told 'em that every one of em had Liberty to propound what they thought convenient; but much Contention arose, whether first to enter on matters of Faith, or to consider the Case of the condemn'd Bishops. The Iffue was, that the Council divided into two Parts, the one was headed by Acacius Bishop of Cefarea, George of Alexandria, &c. to whom about 30 more join'd themselves. The other Party was manag'd by George of Laodicea, &c. being follow'd by

by the greater Number of the Synod. It being agreed that Matters of Faith should be first difcus'd, Acacius and his Party contended that the Nicene Creed should be abolish'd, and another drawn up instead of it; the other side were for adhering to the Nicene Faith, only that the word Consubstantial should be left out.

But now a third Party appear'd, pleading for The Antisadhering to the Confession drawn up many years chian Creed fince at Antioch, which prevail'd; and the next confirm'd. Day it was subscrib'd, the Doors being shut to keep out them that oppos'd. At this the Acacians being offended, drew up a new Confession, conformable neither to the Nicene nor Antiochian Creed, but couch'd in fuch wary Expressions, as both Parties might subscribe, to which about 40

Bishops declar'd their Assent.

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At this the Synod was much furpriz'd, and be- The Acacigan to examine this Acacian Confession, asking ans exaem, In what Sense they held the Son to be like the Father. The Acacians reply'd, that they affirm'd him to be like him in Will only, not in Substance; but all the rest affirm'd him to be so in Substance and Essence. The Debate was manag'd with much heat on both lides, and at length the Synod proceeded to depose Acacius and others of that Party. and lent an Account of what they had done to the Churches and to the Emperor, and so dissolved it felf.

But the Acacians were too nimble for the o- Another ther Party, and got first to Court, and so influ-Synod at enc'd and incens'd the Emperor, that he refolv'd Constantito crush all that were of the contrary side; and nople in in order to it was persuaded to call another Coun-January. cil at Constantinople, whither he was now return'd A. D. 360. from the Western Parts. Here met to the Number of 50 Bishops or more, who were divided into two principal Factions, viz. the Semiarian or Homoiousian Party, under the Conduct of Basil of Ancyra, and Eustathius of Sebastea; and the Heterousians, who held the Son to be of a quite different Nature from the Father, the chief Heads

of which Party were Maris Bishop of Chalcedon, and Endoxius of Antioch, with whom fided Acacius. But this latter Party was at last brought thro Fear to condemn feveral Arian Expressions, as That the Son of God was made out of things that appear'd not; That he was a Creature; and of another different Substance from the Father: but still infifted on condemning the Word Confubstantial.

The Courage of Sylvanus, gr.

Upon which Sylvanus, turning to the Emperor, urg'd'em with this Argument, If the Word be neither made out of nothing, nor be a Creature, nor of any other Substance, then he must be Consubstantial with the Father, as being God of God, and of the very same Nature with him that begat him. This Argument, tho unanswerable, prov'd unsuccessful; yea the Acacian Party made such Exclamations, that the Emperor was angry with the other fide, and threatn'd 'em with Banishment. But Sylvanus and others resolutely told him, He might appoint what Punishment he pleas'd, but it belong'd to them as Ecclesiastical Persons, to determine concerning Matters of Religion, and they would never betray the Faith of their Ancestors. At length having confirm'd the Confession agreed on at Ariminum with some few Alterations, there was an end put to this Synod at Constantinople. Before the end of the same Year, Constantius

Another Antioch.

Council at coming to take up his Winter-Quarters at Antioch, the Arians took that Opportunity to esta-A.D. 360. blish their Cause by another Synod, and of damning the word Consubstantial, declaring the Son to be in all things unlike the Father; whence they had the Title of Anomoeans, and affirm'd that the Son was made out of nothing, whence they had al-Exuconti- fo the Title of Exucontians. The See of Antioch was vacant at Constantius's coming thither, and upon a nice Inquiry Miletius was judg'd fittest to fill it, who having been a moderate and prudent Man, was thought by each Party to be of their

Anomocans.

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openly declar'd for the Catholick Doctrine, and floutly defended the Nicene Faith. Whereupon his Adversaries were enrag'd, and procur'd him to be depos'd and banish'd, and Euzoias an old Acquaintance of Arius to be put in his

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The Emperor finding the several Subdivisions of Constanthe Arians tended only to undermine one another, tius's refolv'd if possible to bring them to a perfect Death. Uniformity, by the Determination of a yet more A. D. 361. General Council which he intended to call at Nice, but was herein prevented by fudden Death. He had some Years since join'd his Kinsman Julian with him in the Government, having made him Cafar, and fent him into France, to defend it against the German Incursions; which Province he manag'd with great Success, till partly mov'd by his own Ambition, and partly by the request of the Army, he affum'd the Imperial Name and Dignity, and was now marching into the East to maintain what he had done. The News of this greatly disturbed Constantins; yet depending on his former Successes, he patch'd up a Truce with the Persians, and march'd into the West to meet his Nephew, but fell fick of a Fever at Tarfus, and died at Mopsucrena in the Confines of Cappadocia and Cilicia, in the 45th Year of his Age, having been first baptiz'd by Euzoias.

He had naturally several good Properties, but His Chawas wholly given up to the Conduct of Flatterers ratter. who fill'd all great Places, and miserably oppres'd and fleec'd the People under the Shadow of his Authority. Neither his natural, nor his acquired Parts were extraordinary, tho he affected to be accounted Learned; nor did he understand those Controversies which he so endeavour'd to compose, by bringing all to his own mind, having almost continually call'd Synods for that end, which laid him open to the Infinuations of the Arian Party; who abusing his Power, blemish'd his Reign with the Blood and Ruin of more Catholick Christians than perhaps had suffer'd un-

Julian's Reign canfes great Alterations.

This Change of the Government caus'd great Alterations in the Church as well as the State. Julian, either to please the People, or to reflect an Odium on Constantius, immediately sent for the banish'd Bishops, and restor'd their confiscated A. D. 361. Estates, earnestly advising the contending Parties to lay afide all Feuds and Animofities. This he did, as Marcellinus his own Historian tells us, not in kindness to them, but because he concluded that a general Toleration wou'd fet 'em together by the Ears, and so he might be more free from their Combinations against him in the Courses he intended to take. At first he treated the Christians with much Humanity, commanding that no violence should be done 'em; but it was not long e'er he depriv'd the Clergy of their Honours and Incomes, farcaftically faying, he did it, that being poor they might the more easily enter into the Kingdom of Heaven.

George dria's Death.

In the beginning of this Reign a Riot happen'd of Alexan- at Alexandria, which yet facilitated Athanasius's return by the Death of George the Arian Bilhop, who was obnoxious to all forts of People. Nobles hated him for his Pride, the Common People look'd on him as a Tyrant, the Catholicks fled from him as a cruel Persecutor; and the Heathensalfo hated him for prohibiting their Rites, and forcibly spoiling their Temples, which therefore upon Julian's coming to the Empire they took an Opportunity to revenge. When they had abus'd him a whole Day, they at length brought him on a Camel to the Water Side, and there burnt him, and the Camel with him for Company, throwing his Ashes into the Sea, lest as they faid his Followers should gather them op and build a Church over 'em as they had done by others. This George, tho decry'd by Nazianzen for his Illiberal Education, must be allow'd to be fomething of a Scholar, as appears by the excellent Library he left behind him replenish'd with great Variety of Books, concerning which Julian gives a severe Charge, that they should all

all be fafely transmitted to him, as his Epistles inform us.

When the Tumult at Alexandria was over, Atha- Athanafinafius return'd from his Solitudes; and to shew he us's welwas a welcome Guest after his long exile, the Ways come Reand Streets were crowded with People to fee him, turn. as Nazianzen tells us. Every one strove to outdo his Neighbour in putting a Grandure on the Triumph. which was fo great that it became proverbial, in expressing any great Pomp, to say, the Great Athanafius himself was not brought in with more Honour and

Solemnity.

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His first endeavour was to reform the Church, and And Endeato heal Feuds and Animolities: Matters of Doctrine vours to rewere reduc'd to their Primitive Purity, the Faith form the of the Holy Trinity was purely taught, and he em- Church. ploy'd his time in writing to, and receiving Letters from, the most eminent Bishops and Churches in the World. Many other Prelates came in Person to fee him, and for his affiftance affembled in Council at Alexandria, where they chiefly debated the Cafe of the lapfed Bishops, who had in the time of Constantius gone over to the Arian Party; and at length concluded that upon repentance and renouncing their Errors, they should be restor'd to their Sees. Great Debates were among some concerning the words Essence and Person, which the Council finding to rife chiefly from a different understanding of those Words, and mistaking one anothers meaning, concluded that the Nicene Creed was the best Compendium of Faith, and that therefore for the future they should acquiesce in the Terms us'd therein.

While Athanasius was employ'd in promoting Julian orthe Good of his Church, his Enemies both Hea-ders him to thens and Arians were diligent to undermine him be banish'd at Court. Heathenism was now advanc'd to the from Ehighest Degree of Impiety; yet its Votaries could gypt. not be satisfied while he was in so much esteem, A.D. 362, who kept the People from apostatizing to it. the whole Tribe of Philosophers and Magicians complain'd that all their Arts would avail nothing

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unless Athanasius was taken out of the way; which so exasperated Julian, that he sent a peremptory Edict, that he should be banish'd on the very Day of its Arrival, and follow'd it with a Letter to Ecdicius Governour of Egypt, concluding thus, Of all your Services none would be more acceptable to me than to see and hear that Athanasius is driven out of Egypt, a Wretch that has dar'd under my Reign to force many honourable Greek Ladies to be baptiz'd. And when some Addresses were made in his behalf, he wrote back, accusing 'em for their Degeneracy; and tells'em what shame it was that any in that City should openly profess themselves Galilæans, wishing 'em to hearken to him, who had been 20 Years a Christian, but had now for 12 Years p.ft, by the help of the Gods, turn'd to the other Religion.

Athanasius flies, but quickly returns.

Athanasius perceiving the Storm, upon the first Tidings of the Imperial Edict prepar'd to depart; and when his Friends burst out into Passions of Grief, he said to 'em : Be of good cheer, Sirs, let us give way a little, 'tis but a small Cloud and will foon blow over. He then presently took Boat and went down the Nile towards Thebais, but was immediately follow'd by the Officer that came to take him; of which notice being given, his Friends defir'd him to go ashore and betake himself to the No, reply'd he, let us rather return and meet our Executioner, that he may know that greater is He that is with us, than he that is against us. They instantly turn'd back, and the Officer and his Company coming near, did not at all suspect that Athanasius was in a Boat going that way; and therefore only ask'd 'em whether they had feen Athanasius? who answer'd, he was not far off, and if they made hast they might meet with him. Then they parted, and by this means the good Man escap'd, and conceal'd himself at Alexandria till the Storm was over, which happen'd foon after; for Julian being engag'd against the Persians, was slain in the Battel, and notice miraculously given of it to Athanasius at Alexandria on the same day.

This sudden Period of the short Reign of Ju-Julian lian, which continued not full two Years, put a stain, and mighty damp on the Heathen, but inspir'd new Jovian Life into the Christian Cause. For Jovian who, succeeds. being Captain of the Guards, had been turn'd out A. D. 363. for his resolute Profession of Christianity, was now declar'd Emperor, and immediately order'd the Governors of the Provinces to worship according to the Rules of the Christian Religion, that the banish'd Bishops should be restor'd to their Sees, and that the Nicene Faith should universally take place, sending Letters to Athanasius the great Champion of this Cause to direct him therein.

Athanasius thereupon call'd a Synod of the The Letter neighbouring Bishops, by which an Epistle was of Athanafent to the Emperor; wherein having fet down the tus, &c. to Nicene Creed, they thus conclude: In this Faith, Jovian the Sir, we ought to continue, as being Divine and Apostolical; nor may any Man alter it by plaufible Pretences, or sophistical Reasonings, as the Arians have done all along, who affirm the Son of God to be made of Nothing, that there was a time when he was not, that he was created and is mutable. For this Reason the Council of Nice condemn'd that Herefy, and affirm'd the Son to be Consubstantial, i. e. of the same substance with the Father; which is the Property of a true genuine Son, begotten of a true natural Father. Nor did they separate the Holy Ghost from the Father and the Son, but rather glorified him together with the Father and the Son, there being but one Godhead in the Holy Trinity.

Athanasius and a Committee of the Council were Attempts appointed to wait on the Emperor at Antioch with of the Aria this Letter; and it was high time for 'em to hasten ans against thither, for the Arians of Alexandria had before- Athanahand dispatch'd some with a Charge against him, fius. intreating that any one might be their Bishop rather than Athanasius. But Jovian the Emperor being inform'd that they were the dregs of that George the Cappadocian, who had wasted Alexandria and the whole World, he for that time being on Horseback rode away from 'em. The next oppor-

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tunity they told the Emperor, they had feveral Crimes to alledg against Athanasius, and that he had been banish'd near 30 Years ago, by the evermemorable Constantine and Constantius: To whom the Emperor reply'd, he knew for what cause he was banish'd, charging 'em to say nothing further against him.

Jovian vindicates him.

They further proceeded to accuse him a little after; but the Emperor told 'em upon strict enquiry he had found him Orthodox, and a Teacher of true Catholick Doctrine: to which they anfwer'd, he spake well indeed, but dissembled in his That, reply'd the Emperor, is enough which you testify of him, that he speaks well and preaches truly, for we that are Men can but hear what is spoken, 'tis God only that knows what is in the At length Athanasius being come to Antroch, the Issue of all the Conferences was, that Euzoius the Arian Bishop of Antioch lost his Labour in endeavouring to fettle Lucius in the See of Alexandria, and Lucius himself was commanded to be gone, and to behave himself quietly. Also the other Accusers of Athanasius were punish'd; and he himfelf honourably dismis'd by the Emperor with great Commendation for the Integrity of his Life, as well as the Soundness of his Faith.

The Arians one with amote the Catholicks Caufe.

At the same time the Homoiousians, one Sect of Contentions the Arians who believ'd the Son to be of a like Essence with the Father, and are sometimes by the nother pro- Antients call'd Semi-Arians, presented a Petition against the Anomoeans or Heterousians another Sect of 'em, who affirm'd him to be of a quite different Essence; and therein requested that either those things might be ratified which were concluded in the Synods of Ariminum and Seleucia, or else that a new Council of the Bishops from all Parts might be call'd. But the Emperor taking their Petition, gave 'em only this Answer, That he hated Contention, but lov'd and honour'd all that were studious of Peace and Concord.

The Nicene Faith Subthe Arians.

About the same time a Synod was held at Anscribed by tioch, wherein the Acacian Party, to comply with the

the Emperor's Religion, readily confirm'd the Consubstantial Doctrine, and represented the same to him in an Address, subscrib'd by seventeen Prelates. and among the rest by Acacius Bishop of Cafarea, than whom no Man had heretofore more vigoroully oppos'd the Nicene Creed. In the mean time Aetius and Eunomius, who were Heads of the Anomoean Faction, diligently employ'd themselves at Constantinople to strengthen that Interest; but its being lately condemn'd at Antioch, together with the mutual Feuds of the Arians among themselves, gave a notable check to 'em, and prov'd an Ad-

vantage to the Catholick Cause.

But alas! these promising beginnings were soon Joviandies quash'd by the sudden and unexpected Death of and Valens Jovian, continuing not above eight Months in his Succeeding Government, to whom succeeded Valentinian, a him in the great Friend to the Catholicks in the Western part East, takes of the Empire. But the Eastern part he assign'd to the Arians. his Brother Valens, who being baptiz'd by Eudoxius A. D. 364. Bishop of Constantinople, quickly after declar'd himfelf for the Arians; whereupon they knowing how to improve fuch an Advantage, procur'd Edicts, that those who had been banish'd by Constantius, and restor'd by Julian, should be again expel'd their Churches. But the People of Alexandria began to remonstrate, and intreat the Governor not to force away their Billiop, alledging the Edict was only against such as had been banish'd by Constantius, and recall'd by Julian; whereas indeed Athanasius had fled in the time of Constantius, but was by him restor'd, and being the only Bishop persecuted by Julian, was again releas'd by Jovian.

The Governor notwithstanding proceeded in his Athanasius Resolution against him, which the Multitude per- being perseceiving, made head and refolv'd to defend him by cuted, ef-Force, threatning to burn the Corn-ships that trans- capes by ported Grain from Alexandria; to prevent which, Retirethe Governor prudently desisted at present, till he could give notice to the Emperor. But Athanasius foreseeing what would happen, and fearing to be accus'd of Rebellion, privately retir'd out of the

City,

City, and hid himself four months in a Monument belonging to his Family. His Retirement was feafonable; for that very Night the Governor, attended by the Commander of the Forces, made a most strict fearch after him in all Corners of his House, but not finding him they return'd.

Athanafius bis Life.

And was

greatly helpful to

others.

The People of Alexandria, to prevent Misrepreenjoys quiet sentation, sent an Embassy to the Emperor, intreatthe relt of ing him that for Peace-sake Lucius might be translated to some other Place, and that Athanasius might be fuffer'd to live quietly with 'em. To which kequest Valens consented, either in regard of the Veneration Athanasius had in the World, or else fearing to provoke his Brother Valentinian; or lastly, left his refusal should procure the Mischiefs of a Rebellion in Egypt: yea the wifer Heads among the Arians did not disapprove the same upon prudential Considerations. By this means Athanasius enjoy'd a calm and ferene Season the remaining part of his Life, while the Storm rag'd in the neighbouring Churches round about him, some being fcourg'd and beaten, some imprison'd, others fin'd and their Estates confiscated. And when for the Redress of these intolerable Grievances, 80 Ecclefiaffical Persons apply'd themselves to the Emperor, they were by his Order put into a Ship, under pretence of being carry'd into Banishment; and the Ship being out at Sea, the Mariners, according to their Instructions, went into the Boat, and fet the Ship on fire, wherein all these innocent Persons perish'd.

Athanafies heing still quiet at home, was by his Interest and Counsels greatly helpful in Foreign Among others St. Bafil had lately defir'd him to interpose his Influence and Authority for composing the Distractions at Antioch, and other Churches of the East, as being a Person whose Prudence and Piety, Age and Experience had render'd him fittest for such a Work. But his Weakness, and the Multitude of his Affairs at home, would not permit him to undertake fo great a Journy; however to supply the want of his Presence, he sent as his Deputy, besides others, Peter a Presbyter of his

Church,

Church, who labour'd diligently in those Matters, till he had brought 'em to a tolerable Composure.

Thus was Athanasius employ'd in assisting and His Death. encouraging the Governors of the Churches, and A.D. 373. particularly in shewing his great Respect to St. Bassil (by writing in his behalf, when the Monks of his Diocess quarrel'd with him) whom he stiles the Glory of the Church, and tells 'em they had cause to bless God, that he had given such a Bishop to that Province; but at length being sull of days, and broken with extraordinary Labours and Hardships, he died in a good old Age, about the 47th Year of his Episcopal Office, having recommended Peter his foremention'd Presbyter to be his Successor, and given him many grave and wise Advices how to behave himself in those troublesome times.

And when the Election came on, the People were Peter fuc-

generally pleas'd and rejoyc'd in his Defignation ceeds him. of so worthy a Person, who was therefore chosen, and his Ordination confummated by the neighbouring Bishops. But Enzoins Bishop of Antioch obtaining Warrants from the Emperor, came with 'em to Alexandria, and by the help of Palladius the Governor, who was an implacable Enemy to Christianity, seiz'd Peter and cast him into Prison, and advanc'd Lucius, whom Nazianzen call'd a Second Arius, to the Episcopal Seat, giving him Power to do whatever might make for the Interest of his Cause. Peter hereupon went to Rome, and after some time was so effectually recommended by Letters from Pope Damasus, that he recover'd his See, and drove out Lucius, who fled to Constantinople; but the Emperor at that time was fo busied with Wars abroad, and with a threatned Rebellion at home,

that he had no leisure to interpose in this Affair.

Greg. Nazianzen gives the following Character Athanasis of St. Athanasius, viz. That he was as humble in his us's Cha-Mind as he was sublime in his Faith; a Man of raster. incomparable Virtue, yet so courteous, meek and gentle, that any Man might freely address to him. That in him all Ranks and Orders might find something to admire and imitate, being unweariedly constant in

Fafting

Fasting and Prayers, incessantly persevering in Thanksgivings and Praises, admirable for his Care of the Poor
and Condescension to the Humble, and at the same time
resolute in his Opposition to the Proud. That he was
a Patron to Widows, a Father to Orphans, a Friend
to the Poor, a Harbourer of Strangers, a Physician to
the Sick, a Keeper of the Heathful, and became all
things to all Men, that he might gain the more,
His natural Parts were acute, and his Reasoning
smart, tho his Learning in Philosophy and Arts was
not great, his Time being chiefly employ'd in Theological Studies, in which he had made an extraordinary Proficiency, and was accounted as it were
the Standard of the Age for his Judgment in 'em.

His Wri-

His Works have always been highly efteem'd in the Church, which are either Doctrinal, Polemical or Historical. His Doctrinal Tracts are mostly employ'd in explaining and afferting the main Principles of Christianity, of which nature are his Exposition of the Faith, his Answer to Liberius, &c. His Polemical Pieces are level'd against either Heathens or Hereticks, but he principally opposes his Forces to the Arians, and especially in his Five Orations against 'em, a Book which Photius thinks sufficient alone to overturn the whole Foundation of Arianism, so fully has he manag'd the Controversy in these Discourses; out of which as a Magazine it's thought St. Basil and St. Gregory drew their best Arguments to refel those Errors. His Historical Books give a distinct Account of the most material Passages of his time, for which we are greatly oblig'd to him, because otherwise we had been left in groß Darkness. Other Writers have little of the History of the Church-Affairs in those times, befides what was borrow'd from him. To conclude, those that defire a more compleat account of his Works, with a Compendium of 'em, may be furnish'd therewith from Du Pin's History of Ecclesiastical Writers.

The End of St. Athanafius's Life, and of the

First Volume.